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। आचार्यदेवो भय ।

INTRODUCTION

THE Pañcasūtra is a small manual for the guidance of an aspirant to Liberation it is written from a personal point of view without technical details so common in Jain works. At the first sight one is tempted to conjecture from its title that it is a compilation of five disconnected Sūtras. The wholesale designation of Sūtra is a misnomer in the case of many Jain and Buddhist Canonical works. Sūtra in the case of our present work is used in the sense of a section containing many Sūtras with necessary glosses and a lot of extraneous explanations and exhortations. It is one whole work containing five sections closely connected with each other each having a significant title. The misery of saṃsāra is brought home to the aspirant's mind and he is advised to seek shelter in Faith (Religion) and the Religious dignitaries who would certainly rescue him from saṃsāra. The seed of faith is sown in his heart which has become a fertile receptacle due to his disgust towards the world. He is asked to abstain from wicked deeds and adopt the good ones after repentance and confession before the holy teacher. A five-fold path of virtue is placed before him he is to reflect on that and put it into practice. This gradually culminates into renun-

ciation of the house-life and initiation into the ascetic order. After penancial practices etc, karmas are destroyed and latent virtues of the soul developed. The soul becomes free from the burden of karmas, flies upward to the top of the universe and permanently dwells in eternal bliss of infinite faith, knowledge, power and happiness.

The treatment of Subject-matter in this work is a queer admixture of personal exclamations, appeals to the authority, moral injunctions, aphoristic maxims homely illustrations and their application, cryptic statements and arguments, and of short descriptions.

The First Section opens with a long quotation of the words of Jina. The eternal soul, due to its association with karmas from times immemorial, is wandering in this samsara merely multiplying the miseries. To alienate oneself from sinful karmas one should seek shelter in Arahanta, Siddha, Dhamma and Sahu, reprobate one's previous bad deeds of various type in the presence of the holy teacher and try to adopt virtuous deeds thereafter. He should hunger for the instruction of Arahantas and with respectful behaviour towards them, should try to carry out the course of conduct without transgressions. He should cultivate an attitude of approval towards the great and small. He should understand his folly, magnify his demerits with a view to eradicate them, try to discriminate what is beneficial and harmful, and finally adopt what is beneficial. Thus the inauspicious karmas get loosened and

the auspicious ones begin to give their fruit like a good medicine properly prescribed.

In the Second Section the preparatory stage of faith and devotion advances to the adoption of virtues, the five partial vows of a pious householder: viz., (i) abstention from harm to living beings, (ii) abstention from false speech, (iii) abstention from taking things which are not freely given, (iv) abstention from sexual intercourse, (v) abstention from possessing property. The practice of these vows is only partial for instance, his abstention from sexual intercourse practically amounts to his abstention from sexual dealings except those in a wedded life. He bids goodbye to the unrighteous life and shakes hands with righteous conduct. He feels respect to and keeps company with Faith that will lead him to spiritual enlightenment. He notes the religious stage on which he is standing and tries to bring his conduct upto the mark--always keeping his mental verbal and physical activities pure. He treats all beings as he would treat himself avoiding all preliminary sins that involve the loss of many lives. He avoids the extremes of passions. He is kind to all the members of his retinue as well. His gifts enjoyment and paraphernalia are proportionate to his gain. Comprehending the consequences of his acts he carries out his duties in details and with remarkable alertness. Keeping a sleepless night he sees what is proper for him and for his age. He keeps in mind that the pleasures of senses are all worthless. Death might pounce on him at any

moment ; the only antidote against death is Faith and that he meditates upon with reverence

In the Third Section the aspirant who has properly carried out the duties of a householder is ready to enter the order of monks. But there are the responsibilities of a family life. If the parents are still unenlightened he should impress upon their mind the temporary character of pleasures, the danger of death at any moment, and the scarcity of human birth in which alone Liberation can be attained. The state of liberation is all happiness, completely immune from the nuisances, troubles and tortures that are quite usual in samsāra. If the parents are enlightened, he should Practise austerities along with them. In case they refuse to be enlightened, he should ask permission from them to enter the order of monks. But if that permission is not granted he should leave his parents with a pious intention of securing the medicine of Right Faith for them and thus to bring them round. He should not offend his parents—a notable example to this effect comes from the life of Lord Mahāvīra. When he leaves them with a pious intention, it is as good as he does not leave them. Intent on the comprehension of Reality, after offering reverence to the illustrious Arahantas and with due ceremonies he should get himself initiated in the order of monks at the hands of a great teacher.

In the Fourth Section the aspirant, who now has entered the order of monks, applies himself studiously and sincerely to the practice of discipli-

nary duties of a monk. He has developed an attitude of non attachment and his mind is perfectly composed. Enlowel with the virtues of a good pupil he lives in the family of the teacher and receives instruction with humility. He closely applies himself to the study of sacred texts and scrutinizingly carries the injunctions into practice. Gradually he comes to possess fivefold carefulness and threefold control which help him to develop the latent powers of his self. He grasps the nature of things leaving the unstable he exerts himself to attain the stable. His meditation is disinterested his psychic activities grow purer his mind is composed untroubled by disturbances and calamities. He is aware of the disease of karma. Through a good teacher's advice he adopts the proper remedies. He stops his careless conduct eats tasteless and pure food and is soon free from that karmic disease. There is a confidence in him which helps him to keep his mind pure. He obeys the order of Jina and puts it into practice. It gradually takes him out of samsara. His achievements in auspicious meditation go on advancing and he practices rules of ascetic life without transgressions. Knowledge comes to his rescue and works as an instigator. He is approaching the blessed end. Having carried out the disciplinary duties of the ascetic life and with the karmic dust shaken away he attains glory is enlightened is released from samsara completely blows away the karma and puts an end to miseries.

In the Fifth Section we learn that the soul after becoming free from karmas flies upwards with an

unhindered speed to the top of the universe and dwells there in an auspicious abode. He is free from birth, old age and death. His karmic energies have lost their potency. He has realised his nature. He is devoid of the qualities of sense, a non-material embodiment of knowledge with no definable shape. This is the eternal happiness the taste of which is beyond the comprehension of human thought. He is self-established and self-supporting. His happiness is infinite. The number of liberable beings is infinite and we cannot even think that it would be exhausted at any time. Karman is neither inherent in nor an imaginary ascription on the soul. From times immemorial both of them are closely associated and they will be separated in Liberation like gold from ore. This doctrine of the Lord based as it is on the logic of manifold predication is infallible and should not be imparted to those who do not deserve it.

The oft-raised question whether a religion is *pravṛttipara* or *nivṛttipara* is not to the point with regard to Jainism. It preaches a path which starts from *pravṛtti* but ultimately merges into *nivṛtti*.

The charge of extreme idealism often levelled against Jain ethics is due to the fact that orientalist who first studied Jainism accidentally started with manuals of rules meant for ascetics, and others who depended on secondhand material never distinguished between the rules of a householder and those of a monk. It is hoped that this error intentional as it never was would soon be corrected by

the study of works like *Pañcasātra* which prescribe a sober path of discipline for householders who, as they rise further on the ladder of spiritual development, adopt severe forms of austerities

The confessional exclamations (§§ 6-7) cannot but be startling to students of Christianity who are likely to find therein a point of similarity with the Christian faith. The Reverend J. Stevenson comments on this similarity thus: "Although the rite of confession does not as far as I can learn, exist among the Buddhists it most likely had its origin in India in an early age, and along with other opinions and practices travelled westward in the early centuries of Christianity and obtained incorporated with a purer faith" (*Vide Kalpasūtra and Navatattva*, Preface, p. xxiv). There is among Buddhists *Pāṇimokkha* rite when *Prātimokṣa* was recited in an assembly of at least four monks. The recitation consisted of varying numbers of articles, at the end of which the monks had to offer confession in case a particular article had been transgressed. The underlying idea is the same in Jainism and Buddhism. In the former the confession was prescribed both for householders and monks, while in Buddhism it was restricted to monks only that there might not be any hindrance arising out of difficult practices to the proselytizing mission of Buddha. Many savants are of opinion that the study of Jainism sheds abundant light on the Sermon on the mount, various parallels between Jainism and Christianity have been detected by some scholars (*Heart of Jainism* pp. 291-2). Though an adverse criticism from

an all round Indologist like Max Muller gave a quietus to that life of Christ 'La vie Inconnue de Jesu Christ', still the gap of 18 years in the life of Christ might have included as the Russian author Nicolas Notovitch puts forth in his above named French work a travel to India where Christ might have met Jaina and Buddhist monks from whom he might have caught scent of their various practices like confessions etc (Vide Jaina Gazette, vol xvi, p 155)

It is in the last section that we get a classical description of Nirvana as conceived by Jaina philosophers. It is declared to be a positive state of the eternal soul and a positive condition of unending bliss. The Buddhistic conception of Nibbāna is one of the hotly discussed problems of Bauddha philosophy and I am sure that the scholars will find from the study of the last section that Nibbāna of the Pali Canon is nearer the description of the Jain idea of Nirvāna and it is only in later times that Buddha's silence on metaphysical problems was exaggerated, the doctrine of momentariness though ethically meant in early days was transferred to the realm of metaphysical problems and the result was that Nibbāna came to be looked upon as a mere void.

It is not possible to talk of individual authorship with regard to works like Pañcasūtra. The basic contents of this book are as old as Jainism. They are a literary heirloom preserved in the memory of Jain monks. There might have been omissions and commissions in later days. The

confessionary exclamations might be shortened or lengthened according to the situation and convenience. Haribhadra who has written a commentary on this work says (possibly the colophon belongs to him!) that it is composed by ancient Ācaryas.

The problem of the date of this work will have to be handled with caution. As remarked above the ground work contents are as old as Jainism. But what is the date of the present shape of this work? In its present shape it is commented upon by Haribhadra who flourished circa 700-770 A. D. We find here and there the traces of influence of the Tattvarthasutra—for instance the illustrations of *alaba* etc (V § 6 See notes) are merely referred to in this work and so far as I know they are found in details for the first time in T Sutra of Umāsvatī. So Pancasutra with its ground-work as old as Jainism has received additions from T Sutra etc and it is perhaps Haribhadra's commentary that gave it a final shape.

The whole work is written in Ardha maga dhi prose and here and there some prose lines raise the suspicion of a metrical shade (for instance एअपिअत्त सलु इत्य लिग (V § 6). Generally the text is easy but it becomes difficult in the last two chapters where narration is intermixed with logical discussions.

In this second edition the notes have been rewritten a translation has been added, and a

glossary of some important and difficult words is given at the end.

I humbly express my heartfelt thanks to my revered Professor Dr P L Vaidya to whom goes the entire credit of initiating me in the field of Prakrit studies

Rajaram College Kolhapur, } A N UPADHYE
August 1931 }

॥ पंचसुत्तं ॥

1

[पायपट्टिग्घायगुणर्वाजाहाणसुत्तं]

§ 1. भमो वीमरागाणं सव्यण्णूणं देयिंदूपुरमाणं जहट्टि-
अरत्तुयारिणं तेलुक्कगुहणं भरदंतारणं भगयंतारणं । जे एवमार-
कगति-इह यत्तु भणार जीये, अवार जीयरस भये, भणार-
कम्मसजोगानिष्यत्तिप, दुक्कयरुये, दुक्कयफले, दुक्कगणुषधे ।
एवमस्स ण सुच्छिउत्ती सुद्धधम्माभो, सुद्धधम्मसपत्ती पाय-
कम्मपिगमाभो, पायकम्मपिगमो तहामव्यचारभायभो ।
नम्स पुण वियागमाहणादि—घउसरणगमणं दुक्कडगच्छि
गुक्कडणामेवणं । भमो पायव्यमिणं होउकामेणं सया
गुणणिहारणं भुजो भुजो संकिलेसे तिकाळमसकिलेसे ॥

§ 2 जायर्झिय मे भगयतां परमत्तिजोगनाहा भणुत्तर-
पुण्णसंमारा वीणरागवोसमोहा भचित्तिचित्तमणी भय-
जलदिपोमा एगतसरणा भरदंता सरण ॥

§ ३ तहा पद्दीणजरावरणा भयेअकम्मकलंका एणट्टपा-
याहा वेयलनाणदंसणा सिद्धिपुरनिवासी निरुयमसुहसंगया
सत्तहा कयकिष्सा सिद्धा सरण ॥

§ 4. तहा परमंतगमीरासया भायज्जजोगविरया पंच-
विहायारजाणगा एरोयवारनिरया एउमारनिदंसणा हाण-
उत्तयणसंगया विसुज्झमाणमाया साहू सरण ॥

§ 5. तद्वा सुरासुरमणुअपूइओ मोहतिमिरंसुमाली राग-
होसविसपरममतो, हेऊ सयलकल्लाणानं, कम्मवणविहावसू,
साहगो सिद्धभावस्स. केवल्लिपण्णत्तो धम्मो जावल्लीव मे
भगवं सरणं । सरणमुचगओ अ एप्पसि गरहामि दुक्कडं ॥

§ 6. जं णं अरहतेसु वा सिद्धेसु वा आयरिएसु वा उव-
ज्जाएसु वा साहसु वा साहुणीसु वा अत्तेसु वा धम्मट्ठानेसु वा
माणणिज्जेसु पूअणिज्जेसु, तद्वा मार्ईसु वा पिईसु वा बंधूसु वा
मित्तेसु वा उवयारिसु वा, ओहेण वा जीवेसु मग्गट्ठिएसु,
अमग्गट्ठिएसु, मग्गसाहणेसु, अमग्गसाहणेसु जं किञ्चि
चित्तहमायरिअं यणायरिअय्वं अणिच्छिअय्वं पाचं पाषाणु-
यंधि सुहुमं वा यायरं वा मणेण वा वायाए वा काएण वा,
कयं वा काराधिअं वा अणुमोइअं वा, रागेण वा दोसेण वा
मोहेण वा, इत्थ वा जम्मे जम्मंतरेसु वा, गरहिअमेअं दुक्कड-
मेअं उज्झिअन्यमेअं, विआणिअं मए कल्लाणमित्तगुदभगयंत-
ययणाओ एप्पमेअं ति रोइअं सद्धाए, अरहत्तसिद्धसमक्खं
गरहामि अहमिणं दुक्कडमेअं उज्झिअन्यमेअं । इत्थ मिच्छामि
दुक्कडं, मिच्छामि दुक्कडं, मिच्छामि दुक्कडं ॥

§ 7. होउ मे एत्ता सम्मं गरिहा । होउ मे अकरण-
निअमो । बहुमयं ममेअं ति इच्छामि अणुसट्ठि अरहताणं
अगयंताण गुरुणं कल्लाणमित्ताणं ति । होउ मे एप्पहि
संजोगो । होउ मे एत्ता सुपत्थणा । होउ मे इत्थ बहुमाणो ।
होउ मे इओ मोक्खवीअं ति । पत्तेसु एप्पसु अहं सेयारिहे
सिआ, आणारिहे सिआ, पडिवत्तिजुत्ते सिआ, निरर-
आरपारगे सिआ ॥

§ 8. संविग्गो जहासत्तीए सेवेमि सुकडं । अणुमोएभि
सव्वेसि अरहंताणं अणुट्ठानं, सव्वेसि सिद्धाणं सिद्धमायं,
सव्वेसि आयरिआणं आयारं, सव्वेसि उवज्जायाणं सुत्तए-
याणं, सव्वेसि साह्वणं साहुकिरिअं, सव्वेसि सावगाणं मोक्ख-

[साहुधम्मपरिभावणासुत्तं]

§ 1. जायाए धम्मगुणपट्टिवत्तिसद्धाए माविज्जा एएसिं सरुचं पयइसुंदरत्तं अणुगामित्तं परोवयारित्तं परमत्थहेउत्तं । तद्वा दुरणुवरत्तं भंगे दारुणत्तं महामोहज्जणगत्तं भूओ दुल्ल-
हत्तं ति । एयं जहासत्तीए उच्चिअविहाणेणं अघंतभावसारं पट्टिवज्जिज्जा । तं जहा—धूलगपाणाइवायविरमणं १, धूलग-
सुसायायविरमणं २, धूलगअदत्तादाणविरमणं ३, धूलग-
मेहुणविरमणं ४, धूलगपरिग्गहविरमणमिच्छा ५ पट्टिवज्जि-
ज्जण पालणे जइज्जा । सयाणागाहमे सिआ, सयाणाभाषणे
सिआ, सयाणापरत्तंते सिआ । आणा हि मोहविसपरममंतो,
जलं दोसाइजलणस्स, कम्मवाहितिगिच्छासत्थं, कप्पपायवो
सियफलस्स ॥

§ 2. वज्जिज्जा अधम्ममित्तजोगं, चित्तिज्जाभिणयवाधिए
गुणे, अणाइमवसंगए अ अगुणे, उदग्गसहकारित्तं अधम्म-
मित्तानं, उमयदोगगरहिअत्त, असुहजोगपरंपरं च । परि-
हरिज्जा सम्मं लोगविदुद्धे करुणापरे जणाणं, न विसाविज्ज
धम्मं, संकिलेसो खु एसा, परमयेहिधीअमयोहिफलमप्पणो
त्ति । एयमालोपज्जा-न खलु इत्तो परो अणत्थो, अंधत्तमेयं
संसारदवोए, जणगमणिट्ठावायाणं, अइदारुणं सरुचेणं
असुहाणुअंधमच्चत्थं ॥

§ 3. सेविज्ज धम्ममित्ते विहाणेणं, अंधो विवाणूकट्ठए,
चाहिए विव पेजे, दरिदो विव ईसरे, भीओ विव महाना-
यगे । न इओ सुंदरतरमभं ति बहुमाणजुत्ते सिआ आणा-
कंखी आणापट्टिच्छो आणाअविराहमे आणानिष्कायगे ति ॥

§ 4. पट्टिवअधम्मगुणारिहं च वट्टिज्जा गिहिसमुचिएसु
गिहिसमायारेसु परिसुद्धाणुट्ठाणे परिसुद्धमणकिरिए परि-

सुद्धवशकिरिण्ण परिसुद्धकायकिरिण्ण । वज्जिज्जाऽण्णेगोववाय-
कारणं गरहणिज्जं बहुकिलेसं आयइविराहणं समारंभं । न
चित्तिज्जा परपीडं । न भाविज्जा दीणयं । न गण्डिठज्जा हरिसं ।
न सेविज्जा वितहाभिनिवेसं । उच्चियमणपवत्तगे सिआ । न
आसिज्जा अलिअं, न फरुसं, न पेसुअं, नाणिवद्धं । हिय-
मिअभासगे सिआ । एवं न हिंसिज्जा भूआणि । न गिण्हिज्ज
अदत्तं । न निरिक्खिज्ज परदारं । न पुज्जा अणत्थदं ।
सुद्धकायजोगे सिआ ॥

§ ५. तहा लाहोचिमदाणे लाहोचिमभोगे लाहोचिमपरि-
योरे लाहोचिमनिहिक्के सिआ । असंतापगे परिहारस्स गुण-
क्के जहासात्ति, अणुफंषापे निम्ममे भावेण । एवं खु तप्पालणे
यि धम्मो जह अघपालणे ति । सग्गे जीया पुढो पुढो । ममत्तं
संघकारणं । तहा तेसु तेसु समापारेसु सरस्समजणण्ण सिआ,
अमुगेहं, अमुगकुले, अमुगसिस्से, अमुगधम्मद्वान्णडिण्ण, न
मे तद्विराड्ढणा, न मे तदारंभो, बुद्धी ममेमस्स, एअमित्थ
सारं, एअमायभूअं, एअं हिअं, असारमअं सग्गं वित्तेसभो
अ विहिगदणेजं—एयमाह तिलेगवधू परमकाराणिगे सम्मं
संजुद्धे भगयं अरदंने ति । एवं समालोचिम तद्विरद्वेसु
समापारेसु सम्म वट्ठिज्जा, भायमंगलमेअं तद्विप्पत्तीए ॥

§ ६. तहा जागरिअ धम्मजागरिआए, को मम कालो,
निमेषस्स उच्चिअं, असारो वित्तया निगमगाणिणो विरत्ता-
यत्ताणा । भीसणो मग्गं सव्याभायकारी अविण्णायागमणो
अणिवारणिज्जो पुणो पुणोणुर्यथा । धम्मो एमस्स ओसाहं
एगंतविसुद्धो महापुरिससेविभो सय्यहिअकारी निरइआरो
परमाणंदेऊ ॥

§ ७. नमो इमस्स धम्मस्स । नमो एअधम्मप्यगासगाणं ।
नमो एअधम्मपालगाणं । नमो एअधम्मपरुधगाणं । नमो
एअधम्मरथज्जगाणं । इच्छामि अहमिणं धम्मं एदिवच्चित्तए

सम्मं मणयणकायजोगोहिं । होउ ममेअं कह्माणं परम-
कह्माणं जिणायमणुमायओ । सुप्पणिहाणमेव चित्तिज्ज
पुणो पुणो । एअधम्मजुत्ताणमववायकारी सिआ । पहाणं
मोहच्छेदअणमेअं । एवे विसुज्झमाणे मावणाए कम्मापगमेणं
उवेइ एअस्स जोगायं । तद्वा संसारविरत्ते संविगो भवइ
अममे अपरोयताची विसुद्धे विसुज्झमाणमावे ॥

इअ साहुधम्मपरिभायणासुत्तं सम्मत्तं ॥ २ ॥

III

[पञ्चजागहनविहिसुत्तं]

§ 1. परिभाषिए साहुधम्मे जहोदियगुणे जरजा सम्म-
मेअं पडिबज्झित्तए अपरोयतायं । परोयताओ हि तप्पडि-
बसिदिगं, अणुपाओ खु एतो, न खलु अकुसलारंभओ
हिअं । अप्पट्टियुद्धे कहिवि पडियोहिज्जा अम्मापिअरे ।
उभयलोगसफलं जीविअं । समुदायकश कम्मा समुदाय-
फलं ति । एव सुदीहो अ विओगो । अअहा एगरुक्ख-
मिवासितउणतुल्लमेअं । उहामो मच्चू पच्चासओ अ ।
दुल्लहं मणुअत्त समुदपट्टियवयणलाभतुल्लं । अइप्पभूआ
अप्पे अवा दुप्पखबहुला मोहंधवारा अकुसलाणुबंधिणो
अजोत्तागा सुद्धधम्मस्स । जोगा च एअं पोअभूअं भवसमुदे,
जुत्त सकज्जे निउज्जिउं सवरदुइअत्तिहं नाणकण्णधारं तव-
परणजवणं । सणे दुल्लहे सत्तकल्लोवमारंए सिद्धिसाहग-
धम्मसाहगत्तेण । उवादेआ य एसा जीवाणं, जं न इमीए
जम्मो, न जरा, न मरणं, न इट्ठविओणो, नाणिट्ठसंपओगो,
न खुहा, न पियासा, न अओ कोइ दोसो, सब्बहा अपरतंतं

जीवायत्याणं असुमरागाइरहिमं संतं सिवं अव्यायाहं ति ।
 धिषरीभो अ संसारो इमीए अणवट्ठिमसहावो, इत्थं खलु
 सुही पि असुही, संतमसंतं, सुविणुं व्य सव्यमालमालं ति ।
 ता अलमित्थं पडिवंधेणं । करेह मे अणुग्गहं । उज्जमह एअं
 पुच्छिदित्तए । अहं पि तुम्हाणुमईए साहेमि एअं । निव्विण्णो
 जम्ममरणेहिं । समिज्झइ अ मे समीहिअं गुरुपभावेणं । एअं
 सेसे पि वोहिज्जा । तमो सममेपहिं सेविज्ज धम्मं । करि-
 ज्जोचिअरुणज्जं निरासंसो उ सम्यदा । एअं परममुणि-
 सात्तणं ॥

§ 2. अबुज्झमाणेसु अ कम्मपरिणईए विहिज्जा जहा-
 सत्ति तदुदकरणं आभोचायसुद्धं समईए । कयण्णुभां खुं
 एसा, कदणा य धम्मप्यहाणज्जणणी जणमि । तमो अणु-
 ण्णाए पडिवज्जिज्ज धम्मं । अग्रहा अणुवहे खेय उवहिजुत्तं
 सिभा । धम्माराहणं तु हिअं सव्यसत्ताणं । तदा तद्देअं
 संपादिज्जा । सव्यहा अपडिवज्जमाणे चइज्जा ते अट्ठाण
 गिलाणोसहत्थचागनाएणं ॥

§ 3. से जहानामए केइ पुरिसे कदंभि कंसारगए अम्मा-
 पिइसमेए तप्पडियद्धे यच्चिज्जा । तेसिं तत्थ निअमघाई
 पुरिसमित्तासज्जे संभयमोसहे महार्यके सिभा । तत्थ से
 पुरिसे तप्पट्ठियंघावो एवमाल्लोचिअं ॥ भयंति एए निअ-
 ममो ओसहमंतरेण, ओसहमावे अ संसमो, कालसहाणि अ
 एभाणि, तदा संठविअ सठविअ तदोसहनिमित्तं सवित्ति-
 निमित्तं च चयमाणे साहू । एस चाए अचाए । अचाए चेव
 चाए । फलमित्थं पहाणं बुहाणं । धीरा एअदंसिणो । स ते
 ओसहसंपायणेण जीवाविज्जा । संभयामो पुरिसोचिअमेअं ॥

§ 4. एवं सुकपन्निअए महापुरिसे संसारकंसारपडिए
 अम्मापिइसंगए धम्मपडियद्धे विहरिज्जा । तेसिं तत्थ
 निअमविणासगे अपत्तवीजाइ पुरिसमित्तासज्जे संभवंत-

सम्मत्ताइओसहे मरणाइविवागे कम्मायंके सिआ । तत्थ
 से सुक्कपक्खिए पुरिसे धम्मपडिवंधाओ एधं समालोचिअ
 विणस्संति एए अवस्सं सम्मत्ताइओसहविरहेण, तस्स
 संपादणे विभासा, कालसहाणि अ एआणि ववहारओ ।
 तहा संठविअ संठविअ इहलोगचिंताए तेसि सम्मत्ताइ-
 ओसहनिमित्तं यिसिद्वगुरुमाइमावेण सपित्तिनिमित्तं च
 किअकरणेण चयमाणे संजमपडिवसीए साहुसिद्धीए । एस
 चाए अचाए तत्तभायणाओ । अचाए चेअ चाए मिच्छाभाव-
 णाओ । तत्तफलमित्थ पहाणं परमत्थओ । धीरा एअदंसिणो
 आसअभय्या । स ते सम्मत्ताइओसहसंपादणेण जीधाविज्जा
 अणंतिअं अमरणाधंअधीअजोगेणं । संभयाओ सुपुरिसो-
 चिअमेअं । दुप्पाडिआराणि अ अम्मापिईणि । एस धम्मो
 सपाणं । भगवं इत्थ नार्यं परिहरमाणे गकुसलाणुयंधि-
 अम्मापिइसोगं नि ॥

§ 5. एयमपरोचतार्यं सव्यदा सुगुरुसर्मावे पूरता भग-
 वंते वीअरागे साहु अ तोभिऊण विहयोधिअं किअणार्इ,
 सुण्यउत्तायस्सए सुविमुद्धनिमित्ते समदिआसिए विमुज्झ-
 माणो महया एमोएणं समं पव्यइज्जा लोअधम्मेहितो
 ओगुत्तरधम्मगमणेण । एसा जिणाणमाणा महाकल्लाण
 ति न विराहिअव्या सुहेणं महानत्थमयाओ सिद्धिकंअिणा॥

इअ पव्यज्जागहणविहिंसुत्तं सम्मत्तं ॥ ३ ॥

IV

[पञ्चज्ञापरिपालणामुत्तं]

§ 1 स एवमभिपव्यङ्ग्य समाने सुविदिभावभोकिरिया फलेण जुज्झइ । विसुद्धचरणे महासत्ते न धिवज्जयमेइ । एअअभावेऽभिन्नेअसिद्धी उवायपविस्तीओ । नाधिवज्जत्थोऽणुदाए पयइइ । उवाओ अ उवेअसाहगो निअमेण । तस्स तत्तथाओ अलहा, अइप्पसगामो, निच्छयमयमेम ॥

§ 2 से समहेट्टुकचणे समसत्तुमित्ते निअत्तगाहत्तुफळे पसमसुहसमेए सम्म सिफखमाइअइ । गुरकुलघासी गुरु पडियखे विणीए भूअत्थदरिस्ती न इओ द्विअ तत्त ति मज्झइ । सुस्सुसाएगुणजुत्ते तत्ताभिनिवेसो विहिपरे परममतो सि अहिज्झइ सुत्त पद्धलफळे आससाविप्पमुळे आयपट्ठी । स तमयेइ सधइहा । तओ सम्म निउज्झइ । एअ धीराण सासण । अज्झहा अणिभोगो अविहिगहिअमतनाएण । अणाराह णए न किंचि तदणारभाओ धुव । इत्थ मग्गदेसणाए दुक्क अयधीरणा अप्पडियत्ती । नेअमहीअमहीअ अयगमविरहेणा न एसा मग्गगामिणो विराहणा अणत्थमुहा ॥

§ ३ अत्थहेऊ तस्सारभाओ धुव । इत्थ मग्गदेसणाए अणभिनिवेसो । पडिवत्तिमेत्त किरिआरभो । एअ पि अहीअ अहीअ अयगमलेसजोगओ । अय सखीओ नियमेण । मग्ग गामिणो एसा अवाययहुलस्स । निरघाए जहोदिण, सुत्तुत्तकारी हयइ पवयणमाइसगए पच्चसमिण तिगुत्ते । अणत्थपरे एअच्चाए अविअत्तस्स सिस्सुजणणिचायनाएण । विअत्ते इत्थ केवली एअफलभूए सम्ममेअ विआणइ दुविहाए परिण्णाए तहा आसासपयासदीच सदीणाधिरा इमेअ, असदीणधिरत्थमुल्लमइ जहासत्ति । असंभते अणू

सगे असंसत्तजोगराहए भवइ । उत्तरुत्तरजोगसिद्धीए
मुच्चइ पावकम्मुण ति । विसुद्धमाणे आभवं भावकिरिअ
मारोहेइ । एसमसुद्धमणुद्धवइ अपीठिए संजमतवकिरि-
आए अव्वहिए परीसहोवसग्गेहि वाहियसुकिरिआनाएणं ॥

§ 4. से जहानामए केई महवाहिगहिए अणुद्धअतव्वेअणे
विण्णाया सरुवेण निव्वियण्णे तत्तथो । सुवेज्जवयणेण सम्मं
तमयगच्छिअ जहाविहाणओ पव्वे सुकिरिअं । निरुद्ध-
जहिच्छाचारे तुच्छपायमोई मुच्चमाणे वाहिणा निभत्तमाण-
वेअणे समुपलप्पमारोगं पव्वमाणतम्मावे तल्लामनिव्वुरए,
तप्पद्वियंघाओ सिराखाराजोगे वि वाहिसमारोगाविण्णा-
णेण इट्ठनिप्फत्तोओ अणानुलभाययाए किरिओयओगेण
अपीठिए अव्वहिए सुहलेस्साए यइइ । वेज्जं च यहु मअइ ॥

§ 5 एवं कम्मवाहिगहिए अणुभूमज्जमाइवेअणे विण्णाया
दुक्खरुवेण निव्वियण्णे तत्तथो । तओ सुगुरुवयणेण अणुद्धा-
णाइणा तयमगच्छिअ पुच्चुत्तविहाणओ पव्वे सुकिरिअं
पव्वज्जं । निरुद्धपमायायांर असारसुद्धमोई मुच्चमाणे कम्म-
वाहिणा । निभत्तमाणिट्ठविमोगाइयेअणे समुपलप्प चरण
रोअं पव्वमाणसुहमावे तल्लामनिव्वुरए, तप्पद्वियंघयिसे-
सओ परीसहोवसग्गमाये वि तत्तसवेअणाओ कुसलासयशु
इए यिरासयत्तेण धम्मोवयोगाओ सया यिमिए तेउहेसाए
पयइइ । गुरुं च यहु मअइ जहोचिअं असंगपद्वियसीए
निसग्गपयित्तिभावेण । एसा गुरुई विआहिआ भायसारा
यिसेसओ भगयंतयहुमाणेणं । जो मं पद्विमअइ से गुरु ति
तदाणा । अअहा विरिआ अकिरिआ कुलडानापीकिरिआ-
समा, गरहिआ तत्तयेईणं अफलजोगयो, विसन्नवत्तीफल
मित्थ नायं, आवहे गु तप्फलं असुहाणुयंघे ॥

§ 6 आयओ गुरुवहुमाणो अवंछकारणत्तेण । अओ परम-
गुरुसजोगो । तओ सिद्धी असंसयं । एसेइ सुहोदए पणिट्ठ-

तयणुबंधे भववाहितेगिच्छो । न इमो सुंदरं परं । उद्यमा इत्थं
न विज्झई । स एवंपण्णे एवंभावे एवंपरिणामे अप्पडियडिण
वड्डमाणं तेउल्लेसाए, दुवालसमासिणं परिभाएणं अइ-
ऊमइ सव्वदेवतेउल्लेसं, एवमाह महामुणी । तमो सुक्के सुद्धा
मिज्झई भवइ । पायं छिन्नकम्माणुबंधे एवइ लोगसण्णं ।
पडिस्सोअगामी अणुसोअनिवित्ते, सया सुदजोगे एस जोगी
विभाहिण । एस आराहणे सामणस्स जहामहिअण्णो
सज्योयहासुद्धे, संघइ सुद्धं भवं सम्मं अभवसाहं मोह-
किरिमासुरुवाइकप्पं । तमो सा संपुण्णा पाउणइ भवि-
गल्लेउमावओ असंकिलिट्ठसुद्धरूवाओ अपरोयताविणो
सुंदरा अणुबंधेणं । न य अघा संपुण्णा ॥

§ 7. तत्तत्तत्तद्वारेण एवं नानं ति शुचइ । एअमि सुह-
जोगसिद्धी उचिअपडियत्तिपहाणा । इत्थं भावो पयत्तगो ।
पायं पिग्घो न विज्झइ निरणुबंधासुहकम्मभावेण । अन्निज-
साओ इमे जोगा भायाराहणाओ । तहा तमो सम्मं पयत्तइ,
निप्फायइ मणाउले । एवं किरिआ सुकिरिआ एगंतनिक्कलंका
निक्कलंकत्थसाहिआ तहा सुहाणुबंधा उत्तटत्तरजोगसिद्धीए ।
तमो से साहइ परं परत्थं सम्मं तहसले सया, तेहिं तेहिं
एगारेहिं साणुबंधं महोदए बीजबीजादिट्ठावणेणं । कच्चिविरि-
आइजुत्ते अवंससुहचेट्ठे समंतमहे सुप्पणिहाणाइहेऊ मोह-
तिभिरदीवे रागामयचेज्जे दोसाणलज्जलणिही संवेगसिद्धिकरे
हवइ अचित्तचित्तमणिकप्पे । स एवं परंपरत्थसाहए । तहा-
करुणाइमावओ । अणेगेहिं भवेहिं विमुच्यमाणे पावकम्मुणा,
पवड्डमाणे अ सुहभावेहिं, अणेगमाविआए आराहणाए पाउ-
णइ सव्वुत्तमं भवं चरमं अचरमभवहेउं अविगलपरंपरत्थ-
निमित्तं । तत्थं काऊण निरवसेसं किञ्चं विदूथरयमले
सिज्झइ, बुज्झइ, मुच्चइ, परिनिव्वाइ, सव्वदुस्सायमतं करे ॥
इअ पञ्चापरिपालणासुत्तं सम्मत्तं ॥ ४ ॥

[पञ्चजाफलसुचं]

§ 1. स एवमभिषिद्धे परमबंधे मंगलालप जन्मजरा-
मरणरुहिए पद्मीणासुहे अणुबंधसत्तिघञिए संरत्तनिम-
सरूपे अकिरिए सहायसंठिए अणंतनाणे अणंतदंसणे । से
न सहे, न रुहे, न गंधे, न रसे, न फासे, अरूपी सत्ता,
अणिरप्यंथसंठाणा, अणंतधिरिभा, कयकिष्ठा, सव्यायाह-
विषज्जिभा, सव्याहा निरयेफळा, धिमिभा, पसंता । असं-
जोगिए एसणंदे, अमो चेय परे मए । अयेनखा अणाणंदे,
संजोगो विमोगकारणं, अफलं फलमेभाओ, विणिघायपरं
ए तु तं । बहुमयं मोहाओ अणुदानं, जमिचो विषज्जओ, तमो
अणत्था अपज्जयसिभा, एस मायरिऊ परे अमो सुत्ते उ
अगवया ॥

§ 2. नागासेण जोगो एअस्स, से सरूपसंठिए, नागास-
मअरथ, न सत्ता सदंतरमुवेइ । आधितमेअं केयलिगम्मं
तत्तं । निच्छयममेअं । विमोगवं च जोगो ति न एस
जोगो मिअं लफणमेअस्स । न इत्थावेनखा । सहापो ए
एसो अणंतसुदसहायकणो । उधमा इत्थं न विज्जइ ।
सव्मावेऽणुमयो परं तस्सेव । आणा एस ज्ञिणाणं सद्वण्णूणं
अवितहा एणंतओ । न वितहत्ते निमित्तं । न धानिमित्तं
कज्जं ति ॥

§ 3. निदंसणमेत्तं तु नवरं । सद्वसत्तुफणए सव्ववाहि-
विगमे सव्वत्थसंजोगेणं सव्विच्छासंपत्तीए जारिसमेअं,
इत्तोऽणंतगुणं तं तु भावसत्तुफणयादितो । एगादमो भाव-
सत्तु, कम्मोदया यादिणो, परमलब्धीओ उ अट्टा, अणिच्छे-
च्छा इच्छा । एव सुहुममेअं न तत्तमो इयरेण गम्मइ, जइ-

सुहं व भजणा, आरोमासोहं व रोमिण ।ति विभासा ।
अचित्तमेभं सरुवेणं । साइअपज्जवसिअं एगसिद्धावेक्खाए,
पवाहओ अणारं । ते वि भगवंतो एवं, तहाभव्वत्ताइभाव-
ओ । विचित्तमेभं तहाफलमेएण । नाविचित्ते सहकारिमेओ,
तद्वेएओ तओ त्ति, अप्पेगंतधामो तत्तवाओ । स खलु
एवं । इहरहेगंतो, मिच्छत्तमेसो, न इत्तो ववत्था । अणारिह-
अमेभं ॥

§ 4 संसारिणो उ सिद्धत्तं । नायदस्स मुत्ती सहय-
रहिआ । अणारमं यंधो पवाहेणं मईअकालतुल्लो । अयद-
यंधणे वामुत्ती पुणोयंधपसंगओ, अयिसेसो अ यदमुक्काणं ।
अणाइजोगे वि विमोगो कंचणोयलनाएणं । न दिदिक्खा
अकरणस्स । न यदिदुमि एसा । न सहजाए निविस्सी । न
निविस्सीए भायट्ठारणं । न य भसहा तस्सेसा, न भव्यत्ततुल्ला
नाएणं, न केवलजीवरूपमेभं, न भायिजोगायेक्खाए तुल्लत्तं,
तया केवलत्तेण सयायिसेसओ, तहासहायकप्पणमप्पमाण-
मेय । एतेव दोसो परिकप्पिआए । परिणाममेभा यंधाहेओ
त्ति साह । सव्वनययिसुद्धीए निरुवचरिओभयमावेणं ॥

§ 5. न अप्पभूअं कम्मं । अपरकप्पिअमेभं । न एवं अया-
दिमेओ । न भवामाओ उ सिद्धी । न तदुच्छेदेणुप्पाओ । ॥ एवं
सर्मजसत्तं । नाणारमंतो मओ । न हेउफलमाओ । तस्स
तहासहायकप्पणमजुत्तं निराहारअयकओ निओगेणं । तस्तेव
सहाभावे जुत्तमेभं सुद्धममट्ठपयमेभं विचित्तिअव्वं महा-
पण्णाए ति ॥

§ 6. अपज्जवसिअमेव सिद्धसोअव्वं, इत्तो चेवुत्तमं इमं,
सव्वहा अपुस्सुगत्तेऽणंतमावाओ । लोगतसिद्धिवासिणो
एए । जत्थ य एगो तत्थ निअमा अणंता । अकम्मणो गई पुव्व-
पओगेण अलाउप्पभिइनायओ । निअमो अओ वेव अकुस-
माणगईए गमणं उअरिसविसेसओ इअं । अवुच्छेओ

मव्वाण अणंतमावेण । एअमणंतार्वंतयं समया इत्थ नायं ।
अव्वत्ते जोगयामेत्तमेव केसिचि पढिमाजोगदाहनिदंस-
णेण । वयहारमयमेअं । एसो वि तत्तंगं पविसिधिसोहणेण
अणेगंतसिद्धीओ निच्छयंगमावेण । परिसुद्धो उ केवलं ॥

§ 7 एसा आणा इह भगवओ समंतभदा तिकोढिपरि-
सुद्धीए अपुणयंघगाइगम्मा । एअप्पिअत्तं पल्लु इत्थ छिगं,
ओचित्तपधिसिधिण्णेअं संवेगसाहगं निअमा । न एसा
अप्पेसिं देमा । लिगवियअयाओ तप्परिण्णा । तयणुग्गाह-
ट्टयाए आमहुंभोदगनासनाएणं, एसा करुण सि बुध्द ।
एगंतपरिसुद्धा अघिराहणाफला तिलोगनाहयहुमाणंणं
निस्सेअससाहिग सि ॥

इअ पच्चजाफलसुत्तं सम्मत्तं ॥ ५ ॥

NOTES

[*These Notes merely supplement the English Translation and the Glossary of difficult words at the end. Throughout these notes H stands for Haribhadra from whose Sk Commentary important excerpts have been quoted*]

§ 1 H takes अरुहताण as equal to अरुहेभ्य and interprets thus- न रोहन्ति न भरादुरोदयमासादयन्ति कर्मबीजा भावविति अरुहा से+य , but this is no more than his grammatical ingeniousness अरुहताण plainly means अरुहेभ्य (See हेम^e n 111) Some vernacular commentators of recent days have committed similar mistakes the word अरिहत्त is sometimes taken to be Sk and thus interpreted अरीन् कर्मचतुर इन्तीति अरिहन्त But according to हेमचन्द्र अरिहत्त, अरुहत्त and अरुहत्त are the Pk equivalents of अर्हन्. The word अर्हन् (तत्र शोकापटमहाप्रातिहार्यलक्षणा पूजामर्हन्तीति अर्हन्त) is used in a technical sense in Jain works and roughly it can be equated with तीर्थंकर. He is the first of the five dignitaries viz अर्हन्, सिद्ध, आचार्य उपाध्याय and साधु, to whom every Jain offers salutation every day in the famous formula—

णमो अरुहताण । णमो सिद्धाण । णमो अहरीयाण । णमो उवन्ता
 यान् । णमो मोए सम्बसाहृय ।

There are some words in this text such as धर्म, भाव, योग, etc whose exact significance it is very difficult for a beginner to grasp and whose meaning often depends on the context. So one is forced to use different English equivalents often without satisfaction सुद्धधम्माओ-H says ज्ञानदर्शनचारित्र्यरूपात्, औचित्येन सातत्यसत्त्वारविधिसेवितम्, अथ च पावकादेरपि अभिप्रह-
 वारणेन हेय पापकर्म-Karman according to Jainism is a subtle form of matter that inflows into the soul due to the vibrations of passions etc The Karman is evil or good according to its fruits तद्दामप्य'-मम्यत्व नाम सिद्धिगमनयोग्यत्वमनादिपारिणामिको भाव ' आदिशब्दात्कालनियतिकर्मपुदयकारपरिग्रह '-H तस्स पुण सयामम्यत्वस्य विपाकसाधनानि अनुभवकारणानि ।-H But more correctly in view of the usage that the term विपाक is always associated with the maturity of Karma, तस्य stands for पापकर्मण . असो-A man who wishes to attain liberation should always entertain pious thoughts he should repeatedly entertain them when he is oppressed by misery due to attachment and aversion, otherwise i.e. when he is alright, he should entertain them thrice a day. ' त्रिदात्रं त्रिपुण्यमिति '-H

§ 2. To facilitate understanding I have translated 'I seek shelter etc', the more literal construction, 'may the Arāhantas be a shelter', can as well be adopted

§ 3 Technically speaking there is some difference between Arāhanta and Siddha. अरहंत might be

compared with a soul in the जीव-मुक्तावस्था of the Hindu conception. All Arahantas will be Siddhas but all Siddhas are not Arahantas. In the अरहत stage only the four वृत्तिकर्मेs out of the eight Karmas are destroyed and thus when अरहत destroys the remaining four he also becomes सिद्ध and hence the propriety of the phrase अवैभकम्मफलका. Arhatship is the lot of a selected few. सिद्धs destroy all the eight Karmas at a stretch. The eight Karmas are — ज्ञानावरणीय, दर्शनावरणीय, मोहनीय, अन्तराय, आयु, नाम, गौत्र and वेदनीय. The first four are वृत्ति since they soil the nature of the soul by the perforce wanderings in ससार. अरहत necessarily devotes a portion of his life for preaching the sacred religion but in Siddha's case it is not obligatory. The happiness of a सिद्ध is called निश्चय it is self born and hence superior to worldly happiness which is necessarily dependent on the सयोग of another object.

§ 4 'पञ्चविधमाचार ज्ञानाचारदिभेदभिन्नम् —H The cultivation of Right conduct is five-fold with regard to (1) Knowledge (ii) Faith (iii) Conduct (iv) Penance (v) Energy. For instance in प्रवचनसार समणे व शाणदसणचरित्तत्तवरीयायारे ॥ २ ॥

पद्मादिनिदर्शना - पद्मादीनि पद्मेत्पातिव्रतस्थितिमात्रेऽपि तदस्पर्शनेन कामभोगादेश्चैवमेव भावः । आदिशब्दाच्छास्त्रसलिलादिमहः । —H

The author merely refers to the illustration of पद्म as it is quite famous in the Canonical literature in उत्तराख्यन, xxv 27

अहा वोम जले जाय नोवलेप्पद् वारिणा ।

एव अलित्त कामेहिं त वय वूम माहण ॥

The lotus though born in water and standing in mud stands *above* them similarly a saint though in the world is above the attachment thereof

§ 5 भगव an adjective of सरण This method of seeking shelter has its counterpart in Buddhism also where the Bhikkhu seeks shelter in Buddha Dhamma and Sangha The difference in enumeration sheds light on the metaphysical and ethical background of these two religions Buddhism is mainly an ethical order while Jain ethics is meaningless without its eternal soul and positive bliss of निर्वाण Siddha cannot find place in Buddhistic enumeration because Buddha hesitated to be definite on the post mortem destiny of the soul Buddha cannot leave out सप, because the newly formed order of monks was simply an unique feature of Buddhism The most common form of this सरणसुत्त which is current among the श्वेताम्बर and दिगम्बर runs thus—

चत्तारि सरण पवजामि, अरहते सरण पवजामि सिद्धे सरण पवजामि साहू सरण पवजामि वेवल्लिपण्णत्त धम्म सरण पवजामि ।

We find this topic of fourfold shelter treated at length in the चउसरणपद्ध्य the contents of which closely agree with this section

§ 6 This section gives the way in which the house holder offers confession of his sins before the teacher with a view to correct his behaviour

thereafter An offence can be directed towards various persons and objects that are being enumerated in this paragraph, which as a matter of spiritual necessity should not be offended by a pious person. Attachment aversion and delusion are the *motives* of operation, Committing Commissioning and Consenting are the *ways* of operation and mind speech and body are the *means* of operation. The phrase मिच्छामि दुःख has been a stumbling block to commentators since even the days of निर्दुक्ति. The phrase is so popular and so often repeated in the circle of Jain monks that its literal meaning is lost sight of and even निर्दुक्तिकार puts a symbolic interpretation on that poor phrase. Sounds may be significant but certainly not in the manner in which the phrase is vivisected. Haribhadra is too modest when he says

व्याख्या अत्यर्थाविशेषत्वत्प्राकृताक्षरेणैव न्याया निर्दुक्तिकारवचनं प्रामाण्यात् । आह च निर्दुक्तिकार -

मि ति मिदमवक्ते कञ्जति य दोषाच्च छाये होइ ।

मि ति य मेराइ ठिभो दु ति दुमुछामि अप्पाय ॥

ऊ ति ऊड मे पाव ड ति य देविमि ॥ उवसमेण ।

एतो मिच्छादुःखद्वयवसरत्यो समासेण ॥

But we can rise above this commentarial bias and interpret the passage independantly. The phrase can be interpreted in three ways (i) मिच्छामि दुःख (as against इच्छामि सुख below), (ii) मिच्छा (= मिष्या) मे (मि is only a shortening of मे) दुःख, (iii) मिच्छामि (= मिष्यामि denominative use of

मिथ्या) दुष्ट I prefer the first The third which is the traditional interpretation would mean I falsify (1 e render them negative without fruits) (my) wicked deeds But the first is contextually appropriate and the phrase इच्छामि मुक्त almost forces us to accept the first interpretation

ममगृहिद्वसुः० मार्गस्थितेषु सम्यग्दर्शनादिगुणेषु अमार्गस्थितेषु एतद्विपरितेषु मार्गसाधनेषु पुस्तकादिषु अमार्गसाधनेषु खन्नादिषु । H

§ 7 The form अनुसष्टि from its phonetic appearance is possibly a result of the confusion between two Sk forms अनुशास्ति and अनुशिष्टि instruction

§ 8 The text gives both मुकृत् and मुकृत् as the Pk equivalents of मुकृत् the second is a good illustration of contamination with दुष्ट The aspirant approves of and exults in the various merits of different religious dignitaries etc and entertains a pious wish that he might also be a recipient of those virtues through their influence अनुष्ठान धर्म कथादि आचार ज्ञानाचारादिलक्षणम् साधुक्रियां सत्त्वाभ्यासादिरूपाम्, मोक्षसाधनयोगाद् वैशङ्क्यादीन् मार्गसाधनयोगाद् सामान्येन कुशल व्यापारात् । H

§ 9 मूढे and पावे are the forms of Nom Sg मूढश्चास्मि पाप एतेन विशिष्टाना प्रतिपत्ति प्रति । अनभिज्ञ मावत परमार्थतः । हिताहितयोरभिग्न स्यामहमेतत्सामर्थ्येन ।—H

§ 10 अशुभमङ्गमानुषा विधिजीमवन्ति परिहीयन्ते क्षीयन्ते च ।—H कटकवद्धमिव विष is not qu to clear H adds मात्रसामर्थ्येनाकल स्वात् If it refers to the neutralising process of poison कटक might be taken as sea-salt,

or it might refer to some occult practice of charmers, tying down the piece of poison in a circular ring of string. With due deference to Haribhadra I might suggest another interpretation. The use of the phrase भग्नसामर्थ्य puts in the author's mind a simile of defeated enemy. The असुहृदम्भ has scanty effect (अप्यफल) like an enemy (विसे = द्विष) who is tied down in chains or who is imprisoned in a camp such an enemy has least gains (अप्यफल) before him he can be led easily (सुखापनेष) elsewhere, and cannot come into power again (अपुनर्भाव). The change of द्विष to विसे = not without parallel द्वार = दार, द्विगुण = विगुण, व and व being interchangeable अपुणभावे—'तथा अपुनर्भाव स्यात्कर्म, पुनस्तथाबन्ध कत्वेन'—H Or it can be taken as अपुनर्भव. तदा आस-
गलिज्जति०—तथा आसकलीकृत्यन्ते, आसिष्यन्ते इत्यर्थः । परि-
षीप्यन्ते भावेऽपचयेन । तथा निर्माप्यन्ते परिसमाप्तिं नीयन्ते ।—H
नियमफलस्य is to be rendered as नियमफलदम् अपविषधमेभ-
प्रतिबन्धरहितं अनिदानमित्यर्थः ।—H

§ 11 जयद्व सर्वज्ञशासनं कुतीर्षापीडेन । परमसंबोधिना वरबोधि-
लाभहेयेण सुखिनो भवन्तु, मिथत्वदोषमिश्रया जीवा प्राणिन-
इति ।—H.

II

§ 1 एषासि०—एतेषां स्वरूपं धर्मगुणानाम् ।—H अनुगामिकत्वं
अवान्तरसासनानुगमनेन, परेषकारित्वं तथापीडादिनिवृत्त्या, परमार्थ-
वेद्यत्वं परमस्या मोक्षसाधनत्वेन, अत्यन्तमावसारं महता प्रणिधानवत्वेन ।

These are the famous five vows to be observed by every Jain they are called अशुव्रतः or partial vows when they are prescribed for a householder and the same are called महाव्रतः when prescribed for a monk the difference between the two types is that महाव्रतः are practised with strict thoroughness As enumerated here they are अशुव्रतः and it is to indicate this that the word स्थूल is added (H translates स्थूल by स्थूर whose classical Sk sense is altogether different) For instance अहिंसा of a householder is prescribed with many practical considerations He is not bound to abstain from harming one sensed beings and so forth

सुधाणागाहुरो० सदा आनाभाह्वं स्यात् अध्ययनध्वनाभ्याम्, आना आगम उच्यते । सदा आनाभावकं स्यात् अनुप्रेक्षद्वारम् । सदा आनापरतन्त्रं स्यादनुष्ठानं प्रति । H दोसाह्° has another reading रोसाह्° °तिमिच्छासंघं may be rendered as विवित्साशास्त्रं or विवि-साशस्त्रं and accordingly translated as medical treatise or a surgical instrument.

§ 2 परिहरिज्ञा० तथा परिहरत् सम्यग्न लोकादिद्वानि तद् दृष्ट्वाध्यवसायादिनिर्धनानि अनुकम्पापरं (I would add सन्) जनानाम् । H परमबोद्धि°-पर अबोधिर्गीतं अबोधिफलमामन इति । H Ignorance is a great evil and a source of difficulties, it blinds man and terribly results into inauspicious Karmic bondage

§ 3 वेजे ईसरे etc are Acc pl forms

§ 4 आयह्° आयतिविशेषकं परलोकपीडाकरम् समारम्भ अत्रारकर्मोद्देशम् ।-H नानिवद्ध°-H interprets as ना निवद्धं विद्यादि but it can be taken as अनिवद्धम् अनिवद्ध

is that statement or speech which is not well founded and hence unauthentic

§ 5 His estimate of expenditure should be proportionate to his income H quotes a couple of verses that shed some light on the traditional notion about the distribution of domestic expenditure, these two verses represent two different opinions—

पादमायन्निधिं कुर्यात्पाद वित्ताय वर्धयेत् ।

धर्मेऽभोगयो पाद पाद मर्तव्यपोषणे ॥

आयादधं त्रिगुणान धर्मे यद्वाधिकं तत ।

क्षेपेण दोषं कुर्यात् यत्तत्स्तुच्छमैदिकम् ॥

तद्वा तेषु०—तथा तेषु तेषु समाचारेषु गृहिसमुचितेष्विति वर्तते, स्मृतिसमन्वागतं स्यात् आभोगयुक्तं ।—H भावमगच्छ० सूत्रनीत्या भावमहत्त्वमेतद्विधिना वर्तनं तन्निष्पत्तेरधिकृतसमाचारनिष्पत्तेरिति ।—H

§ 7 होड०—भवतु ममेतत्कल्याण अधिकृतधर्मप्रतिपत्तिरूपं, परमं कल्याणानां जिनानामनुभाषत तदनुप्रदेहेऽर्थः ।—H तथा एतद्धर्मं युक्तानां यतीनामवधानकारी स्वात् आह्वकारीति भावः ।—H

III

§ 1 अणुपात्रो०—अनुपाय एव धर्मप्रतिपत्तो वरोपताय । कथं मित्याह, न खलुकुशलार्थमतो हितम् ।—H From उभयलोक सफल to गुरुपभाषेण, it is a piece of discourse addressed to the parents etc who are still unenlightened about the spiritual prospects of religious practices समुदाय०—सद्यः समुदायकृतानि कर्माणि प्रकृमाच्छुभानि समुदाय-फलानीति ।—H ; it is better that all of them should adopt the religious life If once they lose the

opportunity, there is no hope of their coming together in life, because their companionship here is like that of birds, for a night, on the tree from which they are destined to fly in different directions at the dawn अहप्पमुत्ता-There are various miserable births, but it is the human birth alone, according to Jainism, that is fit for religious practice, even gods cannot go to liberation from heavens This human birth is like a boat a boat, in order to reach the other end, should be water-tight have a helmsman and be aided by the wind similarly in this human birth, in order to attain liberation the Karma-influx must be closed, Right knowledge should be acquired and one should be aided by penances उवादेअ य एसा०-एसा stands for सिद्धि इत्थं खलु-भन्न खलु मुख्यप्यमुदी पर्यायत, मदपि असत्पर्यायत एव । स्वप्न इव सर्वमालमालमास्याभावेन-H The sense of the word आलमालम् is not quite clear, possibly it means confusion disorder or some unreal exhibition समिद्धा०-समुद्रपति च मम समीहित सत्सरस्वच्छेदने गुणप्रभावेण । एव शेषाण्यनि भाव्यादीनि बोधवेदीचित्तोपन्यासेन-H

§ 2 विहिज्जा०-विदध्यात्, यथाशक्ति शक्त्यनुमारेण तदुपकरण मर्याजातादित्यर्थः । किं, कारणे कार्योपचारात् । किं भूतमित्याह, आयो पायशुद्ध स्वमत्या । ततोऽन्यसमूतिराय कालान्तरादिरुपाय ।-H अन्नहा०-अन्वयैवमपि, तदनुज्ञाभावे । अनुपपद्य एव भावत । उपाधि-शुचि स्याद् व्यक्त्वान् स्यादित्यर्थः । उक्तं च—

निर्माद्य एव भावेण भावावास्तु भवेत्कथञ्चित् ।

पदयेत्स्वपरस्वोरय सानुबन्धदितोदयम् ॥-H.

The idea appears to be: if the parents are not ready to give their consent, he will have to remain in the family for some time, still he is, as a matter of fact, without any hypocrisy or without any worldly attachment (अपुत्रे चैव, it may be उपधि or उपधि), though apparently he is उवदिनुते, उपधि or उपधियुक्त, because still he is in the world, among the members of his family. नाय०-ज्ञातमुदाहरणम्-H. The Jain commentators always translate that word by ज्ञात, meaning illustration which sense is unknown to classical Sk, figuratively it can be taken like that. But it is more correct to take it as न्याय in the sense in which it is used in phrases देहलोदीपन्याय and so forth.

§ 3 ओसहभावे०-ओपधभावे च सशय, कदाचिद्वयोऽपि कालसहो येतो मातापितरो ॥-H काल should be taken as death, they are कालसहाणि, काल-सहितानि, accompanied or pursued by death with death staring in their face. Sometimes I have changed the tense in my translation संठयि०-तथा तेन वृत्त्याच्छादनादिना प्रकारेण सत्पाप्य ॥-H It is the motive and the consequence in view that matter, and not merely the appearance of the act, though he leaves them, his aim is to cure them by procuring some medicine.

§ 4 In this paragraph we get the application of the above illustration to the present case of a man leaving his parents, when entering the ascetic order सुकृपविसर्प०-शुद्धपाशिको महापुरुष परितससार इत्यर्थः । यथोक्तम्—

जस्म अवट्ठो पोम्मलपरियट्ठो सेसमो अ ससारो ।

सो सुद्धपाक्खिओ खल्लु अहिमे पुण कण्हपक्खीओ ॥-H

The author in calling a pious man as शुद्धपाक्षिक, has perhaps in his mind the growing digits of the moon in the white half of the month, so I have rendered it 'a man of increasing spiritual light' **विमासा०-विभाषा** कदाचिदेतत्संपादयितुं शक्यते कदाचिच्च इत्येव रूपा ।-H or **दिभाषा**, two opinions uncertainty **यद्यहारओ०-कालसहो** चेत्तो व्यवहारत, तथा जीवनसम्भवताभिधाय तत्तु न ।-H. the pursuit of death is phenomenal because it mainly refers to the body **विसिद्धगुरु०-** it is to be taken as **विक्रिष्टगुरु-स्-आदिभावेन**, स् is what is called Sandhi consonant by Pischel **असन्नमद्व०** it is a designation of those liberable souls with whom Liberation now is quite at hand

भगव इत्य नाय-भगवानत्र ज्ञात महावीर एव परिहरन् गर्भमिमम् प्रतिपत्त्याऽकुशलानुबन्धनम् । तथा कर्मपरिणत्या मातापितृलोकं प्रयज्या ब्रह्मोद्भवमिति । उक्तं च—

अहं सत्तमम्मि मामे गम्भत्थो धेवमिगग्गु मेण्हे ।

णाहं समणो होहं अम्माविधरे विवतम्मि ॥-H

This refers to the famous incident in Mahāvīra's life When he was in the womb he remained silent once without any movements to such an extent that his mother misunderstood that the embryo disappeared and began to weep and wail like anything We have a graphic description of this in Kalpasutra Mahāvīra understood the reason and it is at that time that he made a vow that he would not enter the ascetic order as long as

his parents were living—an incident which almost stands in contrast with the one in the life of his younger contemporary Buddha

This clearly indicates that the responsibilities to be disposed of, before entering the Jain ascetic order were not in any way light while in Buddhism it was more easy to turn out a Buddhist monk. This easy admission though it was begun with honest motives by Buddha and though it gave impetus to the popularity of Buddhism proved fatal in the end. This way of easy admission into the order is portrayed in *गृह्यसूत्र* possibly with a satirical touch

§ 5 सुप्यउत्ता°-सुप्रमुक्तावश्यक, having devoted himself to the practice of six आवश्यकs, viz सामायिक चतुर्विंशतिस्तन, वन्दना, प्रतिकर्मण प्रत्याख्यान, and ध्युत्सर्ग लोकाधर्मेहिता°-लोकधर्म possibly refers to the duties of a धावक or a householder as against the लोकोत्तर धर्म consisting of the religious duties of a monk they are known also as सागरधर्म and अनगरधर्म respectively

IV

§ 1 किरिया°-क्रियाफलेन युज्यते, सम्यक्क्रियात्वाविहित क्रियाया ।-H विवज्जय°-विपर्ययेति सिध्दाज्ञानरूपम् ।-H एवमश्रमाये°-सिध्दाज्ञानरूपविपर्ययाभावे । नाविचज्जत्यो°-न अविपर्यस्त अनुपाये प्रवर्तते, he who is not विपर्यस्त (अविपर्यस्त) । ० perverted in his knowledge, does not

proceed (न प्रवर्तते) with unworthy means (अनुपाये, the means which are not real means) उवाचो
 अ०-उपायधोपेयसाधको नियमेन, कारण कार्याभ्यभिचारीत्यर्थः ।
 अतज्जननस्वभावस्य तत्कारणत्वयोगादतिप्रसङ्गात् । एतदेवाह-तत्स्व-
 तत्त्वस्याग एवोपायस्वतत्त्वत्याग एवान्यथा स्वमुपेयमसाधयत् । कुत
 इत्याह-अतिप्रसङ्गात् । तदसाधकत्वाविशेषेणानुपायस्यानुपायत्वप्रसङ्गात् ।
 न चैव व्यवहारोऽप्येदं आशङ्कनीय इत्याह-निश्चयमतमेतदिति सूक्ष्म-
 बुद्धिगम्यम् ।

In view of the law of cause and effect it is the means that can achieve the end. If they do not achieve the desired effect and if any thing else can fruitfully function for them, the very law of cause and effect that brooks no exception is vitiated. If some things which cannot be called the means can achieve the end why not some thing else ? It is to this that the author refers as unwarranted consequence (अतिप्रसङ्गः) If strings with requisite accessories fail to produce the cloth and if the same is produced by earth, there is no reason why wood and so many other things in the world should be precluded from producing the cloth.

§ 2. निमसमाहदुपसं०-निश्ठाग्रहदु खः-H, rather निश्ठाग्रहदु ख-समारदु खानिश्ठा इत्यर्थः. न इत्यो-न इतो गुरु-कुलवासात् इति तत्त्वमिति मन्यते ।-H सुस्वसाहगुणजुते-
 This refers to the eight necessary virtues of a dis-
 ciple who wants to be instructed in sacred texts. Haribhadra has enumerated them in the commen-
 tary-शुभ्रता, धन्यता, प्रहृष्टता, धारणा, विज्ञान, ईश, अपोह and तत्त्वा-

भिनियेस The following verse (I 14) from the newly discovered वराहमिहिर of जटान्वर्य enumerates them thus—

शुभ्रवताथवनसमहयारणानि विज्ञानमूहनमपोहनमर्थतत्त्वम् ।

धर्मधर्माधिपु मुखाभिमुखेन नित्यमष्टौ गुणान्बलु विनिश्चितमा वदन्ति ॥

आययट्टी०-आयतायी मोधायी-H आयत in the sense of मोक्ष is not usual in classical Sk.

अज्ञहा०-If the text is not properly mastered the result is अनियोग misuse the same as दुस्वयोग, of the text studied **अणाराहणाप०-If** the text is not properly mastered and its contents appreciated (आराधित) there is no fruit at all (न किंचित् add कलम) in fact (ध्रुव) it is as good as if he has not begun the study (तदनारम्भात्) इत्य मग्ग०-अज्ञानाराधनाया मार्ग देशनाया ताद्विकयाया धृक्वतो दुःख भवति । H The consequences of an unappreciated instruction are misery disregard and disrespect not only to the hearer in the long run but to the teacher and the Dharma just at present such an instruction can never belong to one who follows the right path

§ 8 **अर्थहेतु०-When** studying the sacred texts the understanding of the meaning (अर्थ) should be his object (हेतु) thereby (तत्पारम्भात्) he attains the eternal (ध्रुव) liberation (अर्थहेतु पात्पर्येण मोक्षाद् भवेत्यर्थः । H) When the path is being preached to him he should maintain an attitude of non attachment to the world and its allurements and he may have more regard for various कियारम्भः The study can be called fruitful even if there is a

particle of understanding (अवगमलेस) a man of such study is सवीज १० सम्यग्दर्शनादिवीनयुक्त एसा०—
 एसा stands for आराधना or अविराधना the printed edition H commentary has मार्गगामिन एवैसा विराधना but possibly अ before विराधना is lost in the preceding आ, and should be represented by an अवग्रह

अथायद्यदुल्लस्य निरुपाय- अथायद्यदुल्लस्य निरुपक्रमल्लिख्यमवत
 निरुपायो यथोदित मार्गगामीति प्रक्रम'—H Since the sentence occurs in the context of textual study and the grasp of the principles therein I am inclined to take the sentence as 'अथायद्यदुल्लस्य निरुपाय' : अथाय means judgment as in अवग्रहायधारणा : (तत्त्वार्थसूत्र, I 15) the मतिज्ञान or sensitive knowledge has four stages अवग्रह outlinear grasp ईदा discrimination or consideration अथाय judgment and धारणा retention पय्ययण०—प्रवचनमातृसुगत—endowned with the mothers of the Creed They are eight in number and parenthetically enumerated in the next words The eight comprise five Samitis १०, items of carefulness with regard to (i) walking (ii) talking (iii) seeking food (iv) handling articles of use and (v) answering the call of nature and the three Guptis are (i) control of mind (ii) of speech and (iii) of bodily activities The creed of अहिंसा is the base of Jain Ethics, and it is in this spirit that these eight which help to observe the vow of अहिंसा are called the mothers of the Creed एवमथाप० एतस्याग प्रवचनमातृयाग १—H सम्म
 ज्ञेय० सम्यग्भावपरिणत्या, एतद्विज्ञानात्वनन्तरोदितम् १—H.

दुविहाय परिष्णाए-एतदेवाह द्विविधया परिज्ञया शपरिज्ञया १
 प्रत्याख्यानपरिज्ञया २ च । शपरिज्ञावबोधमात्ररूपा प्रत्याख्यानपरिज्ञा
 तद्र्मकिरारूपा ।-H The first is objective knowledge
 i. e. to know the principles for the sake of know-
 ledge only the second implies the practical con-
 siderations attendant thereon To know is one
 thing and to know and put into practice those
 principles is another तदा आसासपयासदीव etc तथा
 आसासप्रकाशदीप दीप वा सम्बन्धिजानातीति वर्तते । किमिशिष्टम् इत्याह
 -स्वदनस्थिरादिभेदम् । इह भवान्धावासासदीपो मोहाधकारे दुःख
 गहने प्रकाशदीपश्च । तदाच स्वदनवानस्वदनवाध द्वावनवानद्वावन
 वाधे-यर्थ । इतरोपि स्थिरोऽस्थिरश्च । अग्रतिपाती प्रतिपाती चे-यर्थ ।
 अयं च यथासंख्य मानुष्ये क्षयोपशममिक्षाविकृष्टारिरूपः, क्षयोपश-
 ममिक्षाविकृतानकश्च । उभयत्राद्योऽनाक्षेपेणेष्टसिद्धये (१) सप्रत्यपाय
 रवान् । चरमस्तु सिद्धये निष्प्रयपायत्वात् ।-H Right conduct
 is a safety isle (आसासदीप) standing on which a
 soul is not lost in the current of transmigration
 this conduct is two fold partial (occasioned by
 partial destruction and partial subsidence क्षयोपशम
 of conduct-deluding Karma) and perfect (occa-
 sioned by the destruction क्षयिक of the same)
 Similarly knowledge is a lighted lamp this
 knowledge is twofold imperfect, that of a उग्रस्य
 or non-omniscient being and perfect that of a
 केवलिन or an omniscient teacher Then partial
 conduct and imperfect knowledge are not the
 means *par excellence* and hence they are सदीप or
 अस्थिर, while perfect conduct and knowledge are
 स्थिर, because they continue to remain as the

necessary characteristics of a *siddh* in liberation, till eternity. Since these *वसिष्ठ* conduct and knowledge will have to be developed into *स्थिर*, the aspirant always struggles (उन्मद्) for unwavering light of perfect knowledge and the safety isle of perfect conduct उत्तरोत्तर०—These achievements refer to the सुदृढप्यान in the last stages of spiritual advancement विसुद्धमाये०—एव विगुप्यमान सन् आभव आश्रमाससार वा भावविद्या निर्वाणसाधिकामाश्रयति निष्पादयत्यौचित्यारम्भनिर्वहणरूपाम् ।—H परीसद्—परीषद् which a monk has to endure so that he should not fall from the Right Path and that his Karmas should be consumed, are twentytwo in number ‘क्षुत्पिपासाशीतोष्णदशमशक्नान्मन्वारतिस्त्रीचर्यानिपयाशप्याकोशवधयाम्बालामरोगतृणस्पर्शमलसकारपुरस्कारप्रकाशनादर्शनानि’ (तत्पार्थसूत्र, IX 9) उद्यसम्—It is of three kinds according to the agents that bring about the calamity दिव्ये माणुस्सए तिरिक्खे अ, 1. c, caused by gods, men and lower beings

§ 4 पयसे०—Note this past passive participle form appears to serve the purpose of the past active participle प्रयस प्रयसवान् । निवृत्तमाण० निवर्तमानवेदन कण्ठ्वाद्यभावात् ।—H तत्पद्विविधाओ०—तत्पद्विविधात् आरोग्यप्रतिवधादेनो शिराशिरादियोगेऽपि शिरावेपथ्यरपातभावेऽपीत्यर्थः, व्याधिशमारोग्यविज्ञानेन व्याधिशमाद्यदारोग्य तद्व्याधेनेत्यर्थः. H— । किरिओद्ययोगेण०—तथा किरिओद्योगेन इति कर्तव्यतायां बोधेन हेतुना अपीदित अव्ययितो निवातस्थानासमोषपानादिना । किम इत्याह—शुभलेदयया प्रसस्तभावस्यावर्धते वृद्धिमाप्नोति—H लेदया should not be interpreted as the colour of the soul. It is something like the aura of the soul and its

presence is due to the association of Karmas. It is indicative of the temperament and hence it is called as mental attitude (भाव). हेत्या is of six kinds- कृष्ण, नील, कपोत, पीत, पद्म and शुद्ध; the first three are auspicious and the last three inauspicious.

§ 5. The above illustration is applied, in this para, to the present case: here the disease is that of Karma, births etc. are the misery, asceticism is the prescription, and so forth. विरासय०-स्थिराशयत्वेन वित्तस्थेयैर्न हेतुना ।-H. तेउहेसाए०-तेजोहेत्या ह्युभ-प्रभावक्यया वर्धते इदमनुभवति ।-H. निसम्प०-निसर्गप्रवृत्तिभावेन साधिविक्रप्रवृत्तित्वेन हेतुना । एयाऽस्यप्रतिपत्तिर्गुर्वा व्याख्याता भग-वन्निः ।-H. अन्नहा०-अभ्यया गुरुबहुमानव्यतिरेकेण क्रियाप्यक्रिया, कुलटानारीक्रियासमा दु शीलवन्तिलोकासक्रियादुल्या ।-H. विसन्न०-एतदेव स्पष्टयन्नाह-विवाहनुष्णिकलमत्र ज्ञातमस्य विवाहदाहण, विरा-धनासेवनात् । एतदेवाह-आवर्त एव तत्फलम्, आवर्तन्ते प्राणिनोऽस्मिन्निह्यवर्त-ससार ।-H. The analogy is that of a hungry man, who, in order to quench his hunger, eats poisonous food, the result is that his hunger is not satisfied, and in addition it leads to his death.

§ 6. एसेह०-एवोऽस्य शुभोदयो गुरुबहुमानः पारमे कार्थोप-चाएत्, यथाऽऽयुर्धृतमिति । अयमेव विरोष्यते-प्रहृष्टनदनुबन्ध. प्रधान-शुभोदयानुबन्ध ।-H. व्यप्यद्विवद्विप-अप्रतिपत्तिः, one that does not fall back, does not fall from the right track. तेउहेसा-अत्र तेजोहेत्या वित्तयुसलामलक्षणा ।-H. सुके०-एत गुरुो नाम निष्ठातोऽप्रसारी इतः सदारम्भी हितानु-बन्ध इति । शुभाभिवात्यर्थेतत्प्रधानः प्रायश्चित्तकर्मनुबन्धः ।-H.

नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपधातः ।
 गगनसिख परमपुरुषः परमपदे स्फुरति विशदतमः ॥
 श्रुतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
 परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥

Haribhadra has beautifully summarised this chapter in his निदगुप्तविशिष्टा in Pk. verses Compare also देविद्वन्द्वपदज्जय, verses 278-301, which deals with this very subject in details

पक्षीणासुहे०-प्रक्षीणाश्रुम. एकास्तेन, अनुबन्धशक्तिवर्जितः अनुभ-
 महीकृत्यान् एव सप्ततन्निस्वरूपः-1-II, से०-स सिद्धः न शब्दो 1-II ;
 but I would take से to mean सरय. अतिरथंय^०-अनित्य-
 स्वर्गगणानां, इदप्रकारमावृत्तिमिथे, इत्येतिवर्त इत्यस्य, न इत्यस्य अनि-
 त्यस्ये एस्थाने सरय 1-II, असंजोगिप०-That pleasure
 which is contingent on the union of two things is
 really inferior to one which is independent of any
 such union, because every union necessarily cul-
 minates into disunion. Satisfaction of one desire
 leads to the rise of another, and hence the pre-
 sence of desires is not congruent with real happi-
 ness अपरलं-एमात्रे stands for सवेक्षण. बहुमयं-
 The ignorant people who have not grasped the
 nature of real happiness, are infatuated with this
 मायोनिज्ञानन्द; this is really a perverted course and
 leads to endless calamities.

§ 2. Every Siddha is situated at the top of
 सौख्यद्वारा, but still this relation cannot be called
 देण, as understood in ordinary sense. The Siddha
 is established in his own nature. The sky also is
 self-supported, because one self-existing entity

(सत्ता) does not need the support of anything else, so the आकाश does not rest on anything else न इत्थं—The presence of desires necessarily indicates that some provinces of happiness are still to be annexed, Siddha's bliss being infinite, there is no place for desires any more तन्मयिष्ठुमनो—The liberated soul experiences infinite happiness. It is not possible for others to experience it for the sake of experiment. It must be accepted on the authority of the words of that omniscient Jina. His words are absolutely true because the various antecedents of falsehood are absent from him, the effect falsehood is impossible without a cause viz एतन्मय इति H quotes a verse—

रम्याद्वा द्वेषाद्वा मोहाद्वा वाक्यमुच्यते क्वचनम् ।

यस्य तु नैते दोषास्तस्यावृतकारणं नास्ति ॥

Thus the Jain authors are sufficiently zealous about the authority of their मान्यसः That spirit is well expressed in the following oft-quoted verse—

सुखं विनोदितं तत्त्वं हेतुभिर्नैव हन्यते ।

आज्ञासिद्धं तु तद् भाष्यं नाम्यथावादिने विना ॥

§ 3 जारिस-वाच्यं सुखं Here the author gives merely an illustration which would help the aspirant just to imagine the greatness of Siddha's happiness एव सुदुर्मम—The problem of Siddha's happiness is too subtle to be grasped by ordinary beings; the happiness of a saint cannot be realized by one who is not a saint and the pleasure of health by one who is ever diseased सारधपञ्चय

सिद्धिं०—When we consider the case of a single Siddha, the happiness attained by him has a beginning, because in संसार it was never attained; and it has no end because the condition of Liberation is eternal from which there is no return into संसार, and thus the happiness therein has no end. If all Siddhas are to be considered collectively, that happiness has neither beginning nor end, because souls are eternal, liberability is eternal, liberation is being attained from eternity and it will continue till eternity.

विधिस्तमेभं०—अ० एवाह, विधितमेवतयामभ्यत्वादि । कुत*, इत्याह—तथाकलभेदेन कालादिभेदमाविकलभेदेनेत्यर्थः । समाने अभ्यत्वे सहकारिभेदात्फलभेद इत्याह—तदुक्तोवाह—वाविविधे तयामभ्यत्वादौ सहकारिभेदः । किमिति, इत्याह—तदपेक्षस्तक (सभो = सः) इति तद-
तत्त्वभावत्वे तदुपनिषाताभावादिति ।—II. The nature of the effect depends on the nature of the causes, diversity in result leads us to diversity in causes; and if there is no diversity (अविविधे) in the result, there cannot be any discrimination between the contributing causes, (न सहकारिभेदः) on which the result depends (कारणभेदं कार्यमिति) अथेवेतयामो तयामभ्यो—This refers to the famous Jain Logic known as the doctrine of manifold predication or Relative pluralism; it is also called Syādvāda or सप्तभेदीय Powers of the mind and speech are too limited to do proper justice in expressing the nature of an entity. So the best way is to analyse that entity and then state its different

aspects without ignoring others. This is the underlying idea of अनेकान्त where no individual statement can claim absolute truth. अणारिहो--
अईन्मतविहदमेतन् ।

§ 4 There are many ideas parallel to Jainism and Sāṃkhya school. The Jaina conceptions of soul and karma a form of matter, have close agreement with the Sāṃkhya notions of पुरुष and प्रकृति. But these two schools hold different opinions on the mutual relation of these two entities. These two principles explain the phenomenon of सत्कार, but it must be seen how it is philosophically possible according to Jainism and Sāṃkhya school. सत्कार is the result of the fact that the soul is found in the grips of karma from beginningless time; we cannot imagine a time before this when the soul was not found in the grips of karma. This is a dogma with Jainism, by plainly accepting this fundamental dogma Jainism escaped the difficulty of explaining the pros and cons of the first cause of this union between soul and matter. But the Sāṃkhya attitude is altogether different. They say that पुरुष is merely a spectator and the bond between पुरुष and प्रकृति is not real. The Sāṃkhya position, in this respect has been detected, even by modern scholars, to be rather weak. It is this सादृश्य position, I think, that our author is attacking. He says that bondage must be a *fact*, and in the absence of it, it is no use talking of liberation,

called *ammy* who cannot attain liberation at all
 दिदक्षा तु केवलजीवस्येत्यर्थः । न भावियोगापेक्षया महदादिभावे तदा
 केवलत्वेन तुल्यत्वं दिदक्षाया भव्यत्वेन । अत्र युक्तिमाह-तदा केवल
 त्वेन भावियोगाभावे सदा अविशेषात्तया सांख्यदिकत्वेन तदूर्ध्वमपि दिद-
 क्षात्पत्तिरिति हृदयम् । एवस्वभावैवेवं दिदक्षा या महदादिभाषादिकार
 दर्शने केवलावस्थायां निवर्तते, इत्येतदाद्युपाह-तया स्वभावकल्पनं
 केवल्याविशेषे प्रकृमादिदक्षाया भावाभावस्वभावकल्पनमप्रमाणमेव आरम्भ
 स्तद्भेदापत्ते प्रकृते पुरुषादिकत्वेन तद्भाषापरत्वेति गर्भः ।-II Some
 of the sūtras here are very cryptic, and even Har-
 bhadrā if I am not mistaken, does not come to
 my rescue एतस्येयं-दिदक्षा might be सद्भा character-
 istic or परिचयिता He has pointed out that it
 is fallacious to accept it as सद्भा, by a digression
 he points out that it is not similar to भव्यं, and
 here he says that it cannot be परिचयिता, because
 an imaginary relation occasioned by an imaginary
 characteristic cannot give rise to a gross fact like
 सद्भा Then he states his position re. bondage
 bondage of Karma is due to परिणामः the psycho-
 conditions such as शुभ and अशुभ.

§ 5 In this paragraph the author gives the
 nature of the relation between the soul and karma,
 and attacks further the Buddhist conception of
 liberation. न अण्ये-Karma is not inherent in the
 soul nor it is merely an imaginary ascription,
 because what is inherent cannot be done away
 with in liberation and what is imaginary cannot
 be efficient to give rise to सद्भा, thus these alter-
 natives do not logically explain भव-विमर्श The

relation between the two is of the nature of close association न भवामाद्यो उ सिद्धी-Here the author makes the point quite clear that निर्वाण according to Jainism is not merely the negation of something (say for instance of ससार and its misery) nor mere void but a positive state, a condition with positive qualities or it may be an attack on the Buddhist conception of निर्वाण as understood by our author, in that case it means, 'negation or extinction (अभाव) of being (भव) is not or can never be सिद्धि Pāṇyapada also attacks the same aspect when he says नाभाव सिद्धिरिष्टा' न तदुच्छेदे-न तदुच्छेदेऽनुत्पाद, न सन्तानोच्छेदेऽनुत्पादस्तस्यैव ।-H I have rendered it as न तदुच्छेदेऽनुत्पाद etc नायाइमत मयो-एव हि नायादिनाम् भव ससार कदाचिदेव सतानोत्पत्ते । तथा न हेतुकलभाव । चरमा यक्षणयोरकारणकार्यत्वात् । I am inclined to construe it thus- न अनादिनाम् भव इति चेत्, न हेतुकलभाव '

निराहार०-निराधारोऽन्वय कृतो नियोगेन, अयमत्र भावार्थ । स्वो भाव इत्यात्मीया सता स्वभाव । एव च त निवृत्तिस्वभाव इति स्वभाविकी आत्मीया सतेति निराधारत्वम् । यद्वाऽन्वयाभावस्तन्निवृत्तेस्तत्वादिति नियोगग्रहणमवश्यमिदमित्यमन्यथा शब्दार्थायोगादिति ख्याय नार्थम्, एवमाद्युक्तेऽपि भावनीयम् ।-H

§ 6 ओगत्त०-The abode of Siddhas is situated at the top of this Universe, at the end of the लोककाश About the accommodation of Siddhas H quotes a verse from his सिद्धसुखविशिका—

जल्प य एवो सिद्धो तस्य अणता मक्कसयविमुक्ता ।
अणोलमणावाद् चिट्ठति मुदी मुद्द पत्ता ॥

अकमुण्णो गई०—When the soul is free from the burden of Karmas it flies straight upwards to the top of the लोकाकाश where it stops automatically, due to the absence of necessary fulcrum of motion beyond the लोकाकाश. The analogy of gourd etc. is given in detail in तत्त्वार्थसूत्र, 'आविद्धकुलालचक्रवद्-व्यपगतलेपालावुवद्-एरण्ढवीजवद्भिन्नशिखवच्च' (x. 7) Haribhadra explains the same thus—अष्टमृद्रेषलिप्तजलक्षिप्ताधोनिमग्न-तदपगमोर्ध्वगमनस्वभावालावुवन्, प्रवृत्तिमद्गनादेरण्ढकलादिमद् ।—H
अकुसमाण०—When the soul is free from Karmic encrustation, it shoots forth to the top of लोकाकाश, its velocity is so good that it flashes forth unhindered by anything.

अतुल्लेभो०—It may be asked that the number of liberable souls will one day be exhausted if they go on attaining Liberation in eternal time : there cannot be any supplementation because we are taking the case of *all the souls* and because the souls that have attained liberation do not return to संचार. The answer given is that the number of liberable souls is infinite and infinity can never be exhausted. Thus Jain idea of infinity has anticipated the view of modern scientists.

एवमणंता०—एतदनन्तानन्तक, एतद्भव्यानन्तकमनन्तानन्तक न युक्तानन्तकादिसमया अत्र ज्ञायम् ।—H समया I have construed as समयात् निनसमयात्. **मव्यत्तं०**—अतो न क्षयो भव्यानामिति स्थितम् । एव च सति मव्यत्व योग्यतामात्रमेव सिद्धिं प्रति केपाचित्प्राणिना ये न कदाचिदपि सेत्स्यन्ति । तथा चागम — मव्या वि न भिज्जिस्मात् केइ ' इत्यादि । मव्यत्व सिद्धिगमनयोग्यत्व पर-

गम्या न योऽयता । को वा एवमभ्योभ्यो विशेषो भव्यानाम्-इत्या
 दाहाव्यपोहायाह-प्रतिभासोऽयदाहनिदर्शनेन, तथा हि तुल्याया प्रति
 निष्पत्तौ तयाम्येक दाह प्रतिमाम्योऽय मम्यादिश्रुयतया न तदन्यदुक्त
 तयेत्यादिविद्वद्वनादिमिदमेतम् ।-H भव्यत्व is merely the
 fitness to attain liberation, but not that all
 भव्य souls necessarily attain liberation there
 are various pieces of wood that are fit for
 carving out an image but not that all of them are
 used for that purpose एतेो वि०-व्यवहारोऽपि ।
 व्यवहारमयमेव- Jain Logicians admit two stand-
 points of view व्यवहार and निश्चय In some cases
 व्यवहार might apparently look as contrary to the
 निश्चय but it only helps to grasp the Real The
 following verses of अमृतचन्द्र clearly bring out their
 distinction and relative utility—

निश्चयमिह भूतार्थं व्यवहारं वर्णयत्यभूतार्थम् ।
 भूतार्थबोधविमुक्तं प्रायः सर्वोऽपि क्षणाय ॥
 अक्षुप्तस्य बोधनार्थं मुनीश्वरा देहयत्स्वभूतार्थम् ।
 व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥
 माणवक एव सिद्धो यथा भवयन्मयीतमिहस्य ।
 व्यवहार एव हि तत्र निश्चयतां शान्यविधायकम् ॥
 व्यवहारनिश्चयो यः प्रबुध्य तत्त्वेन भवति मय्यस्य ।
 प्राप्नोति देहनाया स एव फलमविकलं शिष्य ॥

(पुरुषार्थसिद्धयुगाय, ६ ४)

राक्षसाचार्य also admits these two viewpoints
 with the difference that he calls निश्चय as परमार्थ
 परिनुद्धो-This refers to निश्चय

§ 7 To round off the whole discussion the
 author glorifies the commandment of Jina and

PAMCASUTTA : TRANSLATION

[Note — *The Translation is literal as far as possible but the cryptic style of the Sūtras necessitates additions here and there at times by way of explanation and at times required to show the relation of words in a compound*]

I

§ 1 Salutation to glorious Arahantas who are free from attachment, who are omniscient, who are worshipped by lords or gods, who propound (the nature of) things (exactly) as they are, and who are the teachers of three worlds They preach thus Here indeed, the Jīva or soul is eternal, the transmigratory condition of the soul is eternal, it (bhāta) is the consequence of its (i e soul's) association with eternal Karma, it = of the nature of misery, its fruit is misery, and it leads to misery Its excision can be effected by (the practice of) faultless Dharma, the faultless Dharma can be acquired by the destruction of sinful Karmas, the destruction of sinful Karmas depends on liberability and other virtues Further the means of maturing that (sinful Karma) are seeking shelter in the four, reprobating one's bad deeds and approving the good ones Hence he who wants to attain liberation, should cultivate these pious thoughts repeatedly when there is misery and three times when there is no misery

§ 2 I seek shelter all through my life in those glorious Arahantas who are the great lords of three worlds whose provisions of merits are unsurpassed whose attachment aversion and delusion are exhausted who are like a wish giving jewel that fulfils desires unthought of who are like a boat in the transmigratory ocean and whose shelter is unique

§ 3 Similarly I seek shelter in S idhas who have destroyed old age and death removed the Karmic stains annihilated all sufferings are possessed of perfect knowledge and faith who dwell in the town of liberation who have attained unparalleled happiness and who have completely done their duties

§ 4 Similarly I seek shelter in saints whose minds are profound and calm who have abstained from sinful activities who understand the five-fold conduct who are intent on helping others in whose case the illustrations of lotus etc can be given who are busy in meditation and study and whose mental attitude is growing purer

§ 5 Similarly I seek all through my life a happy shelter in the Dharma preached by the omniscient which is worshipped by gods devils and men which is a sun to the darkness of delusion a powerful spell against the poison of attachment and aversion a means of all fortunes a fire to the forest of Karmas and which brings about the condition of liberation I have sought shelter in all these and reprobate my bad deeds

their instruction, may I show respectful behaviour towards them and carry out the course of conduct without transgressions

§ 8 Frightened (at the miseries of this world) I (shall) practise virtues to the best of my ability I approve of the accomplishments of all Arahantas, the liberated condition of liberated souls, the conduct of all the preceptors, the textual instruction of all the teachers, the pious acts of all the saints, the activities leading to liberation, and the activities leading to a righteous path of all the gods, of all the souls who want to attain liberation and whose intentions are pious Let me well cultivate this (attitude of) approval with proper ceremonies, with a pure intention, with good behaviour and without any transgressions through the influence of Arhantas and others who are endowed with great virtues

§ 9. They are endowed with unimaginable power, are illustrious, free from attachment, omniscient, greatly beneficial and serve as the cause of great benefit of (all) beings I am a fool a sinner muffled by eternal delusion who really does not understand (anything) Let me discriminate between the beneficial and the harmful, let me refrain from what is harmful and proceed with what is beneficial Let me be an aspirant (after liberation) showing a proper behaviour towards all beings considering it as the benefit of my self I wish for (the practice of) good deeds—I wish for, I wish for.

§ 10 The consequences (or bonds) of inauspicious Karmas of a man who devotedly recites,

hears and reflects upon this in the manner given above, become loose, lessened and destroyed. And when its bonds are destroyed, the inauspicious Karman loses its potency due to suspicious mental attitude; it has scanty effect like poison put in salt, it leads to happiness gradually and never takes root again. Then the bonds of auspicious Karmas are put together, fed and finished. The suspicious Karmas have their consequent bondages eminent, have been earned by good mental attitude and necessarily fruitful; it has a beneficial effect like that of a great medicine properly prescribed, it leads to happiness and it achieves great happiness. Hence there is no counter-effecting bondage, as the inauspicious attitudes of mind are suppressed. These pious thoughts should be recited well, heard and reflected upon taking them to be the seeds of auspicious attitude of mind.

§ 11 Salutation to those great teachers who are free from attachment and who are saluted by the (gods, sages etc that are) saluted (by men etc.) Salutation to the rest (also) who deserve salutation. Success to the doctrine of the omniscient ! By (attaining) that highest enlightenment let all souls be happy—3.

Thus ends the section which stops sin
and sows the seed of merit

II

§ 1. When he has faith in the practice of religious virtues, he should meditate on the nature of

these, their natural attraction, their ability to accompany (the soul in the next birth) their obligation on others their being the cause of the highest object their being difficult to be practised their being fierce (in their results) and their giving rise to great delusion when violated, and that they are not easily obtainable again. Then one should adopt these to the best of his ability according to due ceremonies and with a great strength of mind. These (virtues) are 1 abstention from harming gross forms of life 2 abstention from uttering gross forms of false speech 3 abstention from gross forms of taking things which are not given, 4 abstention from gross forms of sexual intercourse and 5 abstention from gross forms of possessing property and so forth. After adopting them he should exert himself to practice them. He should always accept the commandment (of the Jina) over meditate on it and be guided forever by it. The commandment of the Jina is a great spell against the poison of delusion like water against the fire of anger (or aversion) a medical treatise on the disease of Karmas and a wish fulfilling tree giving the fruit of eternal bliss.

§ 2 He should avoid the company of the (old) friend namely uprightness. He should meditate on the recently acquired merits and on the demerits that were pursuing him in this eternal transmigratory condition on the dangerous companionship of friends in the form of uprightness on its being censured in both the worlds and on the consequent series of inauspicious

should not utter a lie a harsh word = calumny, an unauthentic statement His speech should be short and sweet. In this way he would not harm the living beings. He should not accept things which are not offered to him. He should not stare (with an immoral eye) at other ladies. He should not inflict wanton punishments. His bodily activities should be pure.

§ 5 Further his gifts enjoyment paraphernalia storage—all these should be in proportion to his income. He should not tease the members of his retinue but be kind to them as far as possible. He should be compassionate and greedless in his mind. It is a (part of the) religious duty to maintain others (for instance saints etc) All living beings are separate the idea of mineness leads to bondage. One should be mindful of those various duties (of a house-holder) and should think thus I am so and so belonging to such and such a family the pupil of so and so standing on such and such a religious stage it is not proper for me to harm them to undertake those preliminary sins thus alone my merits would be increased this is the gist of the faith and this is the kernel (lit. soul) of doctrine this is beneficial and everything is worthless if grasped properly and in details. So has said the enlightened and the illustrious Arahanta who is a brother of three worlds and who is very compassionate. Having thus thought over his words one should properly practise the courses of conduct sanctioned by him and it serves as an auspicious rite that paves the path to achieve the End.

III

§ 1 After comprehending the duties of a monk and being endowed with necessary qualifications he should try to adopt this (further course of discipline) without causing any trouble to others. Trouble unto others is an obstacle in adopting this discipline in fact it is no means at all and no benefit can come out of unhealthy sins. He should try to enlighten his parents if perchance they are unenlightened. Life should be fruitful in both the worlds. Karmas committed in common have fruits in common, period of separation is long or to put it in other words we are all like birds dwelling on the same tree (destined to fly in different directions in the morning). Strong is Death and in the vicinity. Acquisition of human birth is difficult like that of a jewel fallen in the ocean. There are plenty of other births full of misery containing darkness of delusion leading to unworthy acts and worthless for the practice of pure Dharma. But this (human birth) is proper fit to be devoted to one's duty in this transmigratory ocean it is like a boat whose pores are stopped by the stoppage of Karma whose helmsman is knowledge and whose speed is caused by the wind of penances. This is a rare occasion unique for the accomplishment of all duties and a means for practising Dharma which leads one to liberation. The state of liberation is fit to be coveted for by all beings since there is no birth no old age no death no separation from the beloved no union with anything unpleasant no hunger, no thirst and no other fault. That con

one should gradually adopt it. If the parents are not in any way adopting the Dharma, he should abandon them in the wise of one who leaves his parents that are fatally ill in an out of place for bringing medicine for them

§ 3 Say for instance there was a certain man wandering in the forest in the company of his parents to whom he was (very much) attached. There the parents were overcome by a great disease necessarily fatal, beyond the cure of human efforts but perchance there might be a medicine against it. The man due to his attachment for them thought thus. In fact these cannot be cured without a medicine as to the existence of which there is a doubt; but the death is staring in their face. Then after arranging about their residence etc. the good man left them and started to search medicine for them and to maintain himself. (In the present case) though he left them (it is as good as) he did not leave them. (in other cases) though he did not leave them (it is as good as) he left them. The learned put importance on the consequence and the heroes also are intent on the same. That man might cure his parents by procuring the medicine. In view of the chance (of procuring the medicine) it (i.e. the effort put forth to get it) is befitting the man.

§ 4 Similarly the great man of increasing spiritual light, fallen in the worldly wilderness, is wandering in the company of his parents being attached to the Dharma. The parents are overcome by a necessarily fatal disease of Karma

§ 5 Thus without troubling others in any way one should enter the ascetic order with a great pleasure with a view to achieve the realm of super physical routine leaving the worldly one, in the presence of the Guru, after worshipping the illustrious ones (viz Arahantas) who are free from attachment and the saints after satisfying the poor etc to the extent of his wealth, after practising the requisite preliminaries, with pure forebodings, seated in a proper place and becoming purer by the words of the Guru. This is the commandment of Jinas it is beneficial and as such the wise who desire for liberation should not violate it lest evil might overtake them

Thus ends the section which prescribes
the adoption of renunciation

IV

§ 1 After thus entering the order he applies himself to fruitful activities with proper sincerity. The great-souled man possessed of pure conduct does not walk a perverted path. In the absence of this (i.e. walking perverted path) he attains his desired object because of his having adopted the proper means. One who is not walking on the perverted path does not adopt worthless means—it is the means that necessarily achieve the end. That it (i.e. means) should leave its nature (of achieving the end) is unusual since it involves an unwarranted consequence, this so from the realistic point of view

§ 2 He gives equal value to (a clod of) earth or to (a piece) gold friends and foes are equal to him he has turned away from the miseries of household life he is endowed with happiness resulting from mental composure and he properly receives the instruction He lives with the teacher he feels regard for him he is modest he comprehends the truth and he thinks that his welfare consists nowhere else (than in living with the teacher) Endowed with virtues such as the desire to hear (the truth) etc : being attached to the truth bent on the course of his duties with concentrated attention with no (remunerative) desires and aiming at liberation he studies the (sacred) text as (one would study) a great charm He understands it in every way and properly employs it (in the course of his conduct) This is the commandment of the heroes Otherwise (i e if he has not understood the meaning) he will misuse it (i e the text) on the analogy of a charm which is not mastered in a proper manner If it (i e the textual injunction) is not put into practice there is nothing (good coming out of it) it is in fact as good as not studied Here if the path is preached (which is not going to be put into practice) then there shall be sorrow disregard and disrespect Whatever is studied thus without comprehension is (as good as) not studied The lack of appreciation (i e virādhana of the practical injunctions of the text) which leads to evil is not adopted by (it does not belong to) those who (want to) follow the path

§ 3 Intelligent study is a means to the positive end and the beginning thereof leads to

liberation There should be an attitude of detachment (towards the world) when the path is preached to him the practice of duties should receive (proportionate) regard (from the pupil) Whatever is studied thus is (really) studied in view of the presence of (even) partial grasp (of the contents) It is necessarily accompanied by a seed (of faith which finally developes into the fruit of liberation) This sort of appreciation belongs to one who wants to follow the path and is of mature judgment (avāya) Such a man has no difficulties he practises the textual injunctions and becomes possessed of the mothers of the creed namely the fivefold carefulness and three fold control It is dangerous for a novice to abandon them just as it is for a child to leave its mother The omniscient alone is advanced (1) he has fully developed the latent powers of his self) and has reached the fruit of these (1) he the mothers of the creed) He understands well all this by his twofold thorough knowledge accordingly (he knows well) the safety-isle and the lighted lamp with the distinction of wavering and unstable etc (leaving the unstable etc) he exerts to the best of his abilities to attain the unwavering and the stable He is undisturbed free from curiosity, and he is intent on disinterested meditation By advanced achievements in meditation he becomes free from sinful Karmas Advancing in purity he launches on psychic activities (that lead to liberation) till the end of his life He experiences happiness resulting from mental composure, untroubled by acts of self-control and austerities unvexed by disturbances and calamities.

t

ies on the analogy of prescription of proper remedies to a diseased man

§ 4 Say for instance there is a certain man who is overtaken by a great disease the pains of which he is suffering, he knows its nature and in fact is disgusted (with its pains) Through the advice of a good physician he properly understood that disease and adopted remedies according to the prescription He stopped his wanton conduct ate light and wholesome food and got relief from the disease the pain disappeared he gained his health which gradually improved and by its gain he was happy, in view of his attachment for good health though acid was poured into his veins he was not troubled, not disturbed but advanced with the auspicious *Letyā* of the soul since he knew how to cure the disease, how to regain the desired (health) and since he practised the remedies He held the physician in high respect

§ 5 Similarly a man who is overtaken by the disease of Karma as a result of which he has suffered the pains of birth etc , knows its nature to be misery and in fact is disgusted (with its pains) Through a good teacher's advice which he grasps with regard to its practice (i.e. by putting it into practice) he adopts the remedy in the form of asceticism according to the manner previously described He stops his careless conduct, eats tasteless and pure food and is released from the disease of Karma. The pain of separation from desirable things disappears he gains healthy conduct, and his mental auspiciousness

increases whereby he is happy, in view of his special ability to stop the disease, though he is overcome by disturbances and calamities, being always steady he advances with his Tejo-lesya since he has realized the reality, his healthy mind is waxing strong, his heart is steady and his inclinations are religious. He properly holds his teacher in high esteem with selfless regard because that leads him to liberation. This is said to be a lofty stage, essentially pure, especially so as it is held in high esteem by the illustrious lord. He who holds this stage in estimation in the teacher and his is the commandment (to be obeyed). If his order is not obeyed the conduct (in disciplinary life) is no conduct at all like that of a debaucherous lady, it is detested by the learned because it brings no fruit, the consequence is analogous to the satisfaction by poisonous food, an fact its fruit is round-of-rebirths which leads to misery.

§ 6 Great respect to the teacher, sure means (of success) as it is liberation (itself) therefore one should seek company with a great teacher, undoubtedly thereby one attains liberation. This is a source of benefit which leads to higher benefits and a remedy against the disease of transmigration. Nothing else is more attractive: there is no comparison with this. A man with this understanding with this sincerity and with this attitude of mind, advances with his Tejo-lesya without falling back, with the practice of asceticism extending over twelve months he surpasses the lustre of all gods-

so has said the great teacher With white soul-tints he achieves stainless status (of liberation). With all his Karmic bonds practically cut off he severs his connection with the world He is called a sant always (sunk) in auspicious meditation who has ceased following the current (of ordinary mundane activities) and who is going against the current (of ordinary mundane activities) As solemnly determined he practises the ascetic life without any transgressions he is intent on a pure condition of existence which does not lead to rebirth and which is the best alternative for enjoyment activities and beauty etc He achieves all of them perfectly since the means are complete of the nature of happiness without (the admixture of) misery not at all harmful to others and healthy in their results Nothing else is perfect

sequent great gains by various means by sowing different seeds (of Right faith etc) He becomes endowed with the potency of an agent his auspicious activities are fruitful he is all blessed he is a source of pious thoughts etc he is a lamp in the darkness of delusion he is a physician against the malady of attachment he is an ocean to (extinguish) the fire of aversion he attains success speedily and he is like a wish giving jewel that fulfils desires unthought of / Thus he attains the great the highest object Further by compassionate attitude etc in many a birth he becomes free from sinful Karmas and he advances with auspicious thoughts and with the practice of many a pious deed he attains the excellent final birth which is the (immed ate) means of liberation and which is the cause of a series of perfect attainments Having completely carried out his duties there with the karmic dust shaken off he attains glory is enlightened is released from the round-of-rebirths completely blows away the Karma and puts an end to all miseries

Thus ends the section about the
practice of asceticism

V

§ 1 Then after attaining liberation he is the highest Brahman dwelling in an auspicious abode free from birth oldage and death his inauspicious Karma is exhausted and the Karmic (consequences or) energies have lost their potency he

has realised his own nature, he is endowed with infinite knowledge and faith. He is soundless, formless, scentless, tasteless and touchless. He is a non-material existence (i.e. merely an embodiment of knowledge) with no definable shape, endowed with infinite power who has achieved his purpose who is free from all troubles, absolutely free from desires, steady and composed. This happiness is not the result of the union of two entities and hence it is the best. Desire does not bring pleasure; union is the cause of separation; its fruit is fruitlessness; in fact it is a calamity, it is held in honour by the ignorant due to their delusion. It is the perverted path from which result unending evils. This delusion is an eternal enemy so has been said by the lord.

§ 2 The Siddha is not united with the sky (because) he is established in his own nature. The sky also does not rest on anything (else). One self-existing entity does not depend on another. This principle is past human understanding and can be comprehended by the omniscient; this is the real view (Between the liberated soul and the sky) it cannot be called connection (as ordinarily understood) because every connection (in this world) is followed by separation, its character is altogether different. There is no desire (on the part of Siddha) in fact his nature is indicative of infinite happiness. There is no comparison for that. He himself alone that experiences happiness (It cannot be doubted because) it is the declaration of the omniscient Jinas and that is abso-

lutely true since there no cause for its being false the effect is not without a cause

§ II The description of this happiness that is given is merely illustrative. The happiness that is attained by Siddhas at the annihilation of internal enemies is infinite times greater than the happiness (ordinarily) obtained (in this world) when all the enemies are destroyed when all diseases disappear when (one's desired) object is achieved and when every desire is fulfilled Attachment etc are the internal enemies the rising karmas are diseases. great achievements are ideal objects and desirelessness is the desire. The happiness which is like this a subtle point as it is cannot be in fact understood by others just as the happiness of the saint cannot be understood by one who is not a saint and that of good health by one who is diseased and so other illustrations. Its nature is beyond the comprehension of thought. Taking the case of an individual Siddha this happiness has a beginning but no end. To consider the series of Siddhas (all together) it is beginningless and so are the illustrious Siddhas because of the possibility of liberability (all the while) There are diversities (contingent on time place etc) because of the distinctions in results. If there is no diversity (in the fruit) there would be no discrimination between contributing causes on which the result depends. The doctrine of many-old predication alone can interpret the reality and its application is thus given above. All one-sided doctrines are false and by their help-

reality cannot be explained One-sided doctrine is worthless (or not propounded by Arhat)

§ 4 It is beings in Samsāra that attain liberation There cannot be any release of one who is not bound since it is meaningless (Karmic) bondage is without a beginning and its current is like that of the past time If the unbound (i e the liberated) are to be bound (again), there will be no liberation (at all), because there will be an occasion of bondage again and there remains no difference between the bound and there liberated Though there is association (between Karman and soul) from eternity there will be mutual separation on the analogy there will be ore The Purusa without the sense organs cannot have a desire of seeing nor can it be possible in Parusa who is not seen at all What is 'natural' cannot be averted, by averting it the soul cannot be philosophically proved On the other hand the desire to see does not belong to the soul Justly speaking the case of desire to see is not parallel to liberability Liberability is not coextensive with the nature of the soul This parallelism in anticipation of would be Yoga (?) does not hold good, in that case it will be always not different from omniscience Thus the view that the desire to see is the nature of the soul is not guaranteed The same fault lies in ascribing it to the soul imaginarily It is right in view of the correctness of the absolute viewpoint and the fact that both the conditions of bondage and liberation are not figurative, to hold that bondage and other stages are due to psychic modes

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§ 3 The description of this happiness that is given is merely illustrative . The happiness that is attained by Siddhas at the annihilation of internal enemies is infinite times greater than the happiness (ordinarily) obtained (in this world) when all the enemies are destroyed when all diseases disappear when (ones desired) object is achieved and when every desire is fulfilled Attachment etc are the internal enemies the rising Karmas are diseases great achievements are ideal objects and desirelessness is the desire The happiness which is like this a subtle point as it cannot be in fact understood by others just as the happiness of the saint cannot be understood by one who is not a saint and that of good health by one who is diseased and so other illustrations Its nature is beyond the comprehension of thought Taking the case of an individual Siddha this happiness has a beginning but no end To consider the series of Siddhas (all together) it is beginningless and so are the illustrious Siddhas because of the possibility of liberability (all the while) There are diversities (contingent on time place etc) because of the distinctions in results If there is no diversity (in the fruit) there would be no discrimination between contributing causes on which the result depends . The doctrine of manifold predication alone can interpret the reality and its application is thus given above All one-sided doctrines are false, and by their help

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reality cannot be explained. One-sided doctrine is worthless (or not propounded by Arhat)

§ 4 It is beings in Samsara that attain liberation. There cannot be any release of one who is not bound since it is meaningless. (Karmic) bondage is without a beginning and its current is like that of the past time. If the unbound (i.e. the liberated) are to be bound (again) there will be no liberation (at all) because there will be an occasion of bondage again and there remains no difference between the bound and the liberated. Though there is association (between Karman and soul) from eternity there will be mutual separation on the analogy of gold and ore. The Purusa without the sense organs cannot have a desire of seeing nor can it be possible in Purusa who is not seen at all. What is 'natural' cannot be averted by averting it the soul cannot be philosophically proved. On the other hand the desire to see does not belong to the soul. Justly speaking the case of desire to see is not parallel to liberability. Liberability is not coextensive with the nature of the soul. This parallelism in anticipation of would be Yoga (?) does not hold good in that case it will be always not different from omniscience. Thus the view that the desire to see is the nature of the soul is not guaranteed. The same fault lies in ascribing it to the soul imaginarily. It is right in view of the correctness of the absolute viewpoint and the fact that both the conditions of bondage and liberation are not figurative to hold that bondage and other stages are due to psychic modes.

GLOSSARY

[*Note—This Glossary contains only some of the difficult and important words. Only one occurrence of a word is noted.*]

- अरूपभूय-अतिप्रभूत, III 1
plenty
- अरूपसग-अतिप्रसग, IV 1,
unwarranted conse-
quence
- अतरेण-अन्तरेण III 3 in
the absence of
- असुमाली-अनुमालिन्, I 6,
the sun
- अकरण-अकरण V 4, with
out करण or sense organ.
- अचित्त-अविन्त, I 2 un-
thought of
- अशतय-अत्ययम्, II 3 ex-
cessively
- अट्टाण-अस्थान, III 2, out
of place
- अणत्थदद-अनर्षदद, II 4
wanton punishment
- अणत्थमुद-अनर्षमुस, IV 2,
leading to evil
- अणभिवियेस-अन् + अभिनि-
वेस IV 3 absence of
worldly attachment
- अणयट्ठिम-अन् + अवस्थित, III 1 not stable
- अणंतणण-अनन्तरण, V 1,
infinite kaṇṇa lo lge, the
same as omniscience
- अणाद्-अनादि I 1, with
no beginning in time
- अणाकुल-अनाकुल IV 4,
undisturbed
- अणाराहणा-अन् + आराधना,
IV 2 lack of cultivation
or appreciation
- अणारिह-अनर्ह अनर्ह V 3,
unworthy, not belong-
ing to Arhat.
- अणिट्ट-अणित् III 1, unde-
sirable evil
- अणित्यंसटाण-अ नित्यंस-

आमकुम्भ-आमकुम्भ, V 7 a
raw pot

आमय-Sk., IV 7, disease

आय Sk., III 2, gain
source

आयद्-आयति, III 4,
future, consequence

आया or आद-आत्मन् II o,
V 4, self, soul

आयय-आयत, IV 2, Libe-
ration (?)

आरम्भ-आरम्भ, II 5, pre-
liminary sin

आराहण-आरुष्य, I 9 an
aspirant one who de-
sires to accomplish

आलमाल-Sk (?) III 1,
confusion

आवहृ-आवर्त, IV 5, whirl
pool round of rebirths

आयस्त्व-आयस्त्व, III 5,
essential or requisite
duties six in number

आसन्नमन्त्र-भन्त्र, III 4,
one whose liberation
is at hand

आसय-आसय, I 4, mind,
heart intention

आसता-आसता, IV 2
desire.

आसास-आशाय, IV 3,
safety, shelter

इत्य-अत्र, II 5 here

ईसर-ईश्वर, II 3 a rich
man

उत्तरित-उत्कर्ष, V 6, ex-
cellence

उचित-उचित, II 1, proper.

उज्जिन्नमन्त्र-उज्जितमन्त्र, from
उज्ज to abandon I 6

उदग्ग-उदग्ग, II 2, fierce,
dangerous

उदाम-उद, III 1, furious

उपल उपल, V 4, stone

उपकरण-उपकरण, III 3,
means (of livelihood)

उपसमा-उपसर्ग IV 8,
calamity

उपहा-उपहा IV 6 deceit,
transgression

उपहि-उपहि, or उपाधि, III
2, fraud paraphernalia,
attachment

उपादेय-उपादेय, III 1,
acceptable, covetable

उपेय-उपेय, IV 1, that
which is to be ap-
proached, end

ओह-ओष, I 6 a current
ordinary course ओषेन-
सामायेन in general

कडग-कटक, I 10 sea
salt (?) an army

कर्णधार-कर्णधार III 1
helmsman

कसिधिरिभ-कर्तृवीर्य, IV 7
potency of an agent

कष्पपायय-कल्पपाय II 1,
wisho giving tree

कयणुभा-कृतज्ञता III 2
obligation gratefulness

कल्याण कल्याण, I 5 any
thing auspicious for
tune

कहिचि- कयचित् III 1
somehow

कालसह Sk III 8 ac
company l by death

किञ्च कृञ्च I 3 duty

किलेस क्लेश III 4 torture

किण्व-कृण्व III 5 a poor
man.

कुलडा कुडटा IV 5 de
baucherous

क्षण-क्षण III 1 occasion
opportunity

खार क्षार IV 1 acid

खु-खु II 5 indeed

खुहा कु, III 1 hunger

गरहणिज गर्हणीय II 4
censurable

गरिहा गर्ह I 1 reprobat
ing

गिलाण ग्लान III 2 ill
exhausted

गुदर-गुणी IV 6 great

वयमाणे स्वयम् III 4

चरणारोह -चरणारोम्य IV 6
health in the form of
right conduct

चरम-Sk IV 7 final
the birth that imme
diately precedes
liberation

चाग त्याग III 2 renun
ciation

जवण जवन III 1 speed

जहानामय-यवानाम (क) III
3 for instance

जदिच्छाचार वधेच्छाचार IV
4, wanton conduct

जागरिया-जागरिका II II
waking

जोग योग I 4 activity of
mind speech and body

- परीसह-परीषद्, IV 3, disturbance
 परोयतावि-परोयताय, III 1, trouble unto others
 पवत्तग-पवर्त्तक, IV 7, instigator
 पवपणमाह-पवपणमाह, IV, 3, the mother of the creed (see notes)
 पयाह-पयाह, V 3 current
 पयसइम-पयसित, IV 1, one who has entered the ascetic order.
 पयसजा--प्रयस्या, IV 5, asceticism
 यसम-प्रथम, IV 2, mental composure.
 पाणादयाय-प्रणास्तेपाह, III 1 harm to beings i. e. हिंसा
 पार्य-प्राय, IV 7, generally
 पुटो-पुष्ट, II 5, individual, separate
 पेसुन्न-पेसुन्न, II 4, calumny
 पोअ-पोत, I 2, a boat
 पदस-पद, II 4, harsh word
 संभ-ब्रम्ह, V 1, Brahma
 दावर-वदर, I 6, great, gross
 भय-भय, III 4, a liberable soul
 भव्यत्त भव्यत्त, I 1, liberability
 भावन्नित्थि-°क्रिया, IV 3 psychic activity
 भायमंगल-°मङ्गल, II 5, auspicious rite
 भावरिक्क-भावरिक्क, V 1, internal enemy
 भूअस्य-भूतार्थ, IV 2 fact, truth, reality
 भूओ (also भूओ)-भूय, II 1, again.
 मच्चु मच्चु, III 1 death.
 महारा-महारा +अणद, I 10, a great medicine
 मिच्छामावणा--मिच्छामावणा III 4, false or perverted intention
 मित्त (मित्त)-मात्र, III 4, mere only
 मुसावाय-सुवाह, II 1, false speech
 मेहुण-मेहुण, II 1, sexual intercourse

- रत्न-रत्न, III 1, jewel
 लक्ष्म-लक्ष्म, IV 2 atten-
 tion
 लक्षणा--लक्षण, V 2,
 characteristic
 लक्ष्मी-लक्ष्मि, V 3, attain-
 ment
 लिङ्ग-लिङ्ग, V 7 sign in
 dication
 लङ्घ-लङ्घ, IV 2, a cold of
 earth
 वद-वद, II 4 speech
 वय-वय, III 3, to go
 व्यवहारमय-व्यवहारमत, V 6
 practical view point
 वाया-वाक्, I 6 speech.
 पासिध-पासिध, I 9 p p
 of वस् to steep
 विधत्त-व्यक्त, IV 3, devel-
 oped, spiritually ad-
 vanced
 विणिवाय-विनिवत्, V 1
 calamity
 विणीध--विनिवत्, IV 2
 modest
 वितह-विन्ध, I 6, untrue,
 a vain act.
 विभासा विभाषा or द्विभाषा,
 III 4, two opinions,
 uncertainty
 विरमण-विरमण, II 1,
 abstention
 विराहणा-विराहणा, IV 2,
 lack of appreciation,
 offence
 विपरीम-विपरीत, III 1,
 contrary
 वियाम-विपाक, I 1, matu-
 rity, consequence
 विसन्न-विपाक, IV 5, poison-
 ous food
 विहायस्-विमानयु, I 5, fire
 विह्वय-रय मल-विमूल-रत्नेम,
 IV 7, with the harmic
 dust shaken off
 पुच्छिणी-पुच्छित्ति, I 1,
 destruction.
 सुद्धी-रुद्धि, II 5, pros-
 perity
 वेज-वेज, II 3, physician.
 सत्समप्रामय-समृद्धिसमन्वागत
 II 5, *mundial*, alert
 सविहेस-सहेय, I 1, mis-
 ery.
 सत्त-सत्त, I 9, a being
 सत्ता-Sk, V 1, existence

of avad nr 40 and nr 100 have been borrowed from a Sanskrit parallel redaction of the Mahāparinibbāṇasutta Feer p 360 of his translation, had identified the first part of avad nr 90 with nr 82 of the Maṅghama Nikaya «La première partie de ce texte correspond très exactement à la première partie de notre récit» Further he had shown that Maṅgh Nik nr 74 (I 499—501 ed Trenckner) «reproduit article par article point par